

HEBDOMADA MAGNA:
OR THE
GREAT WEEKE
OF
CHRISTS PASSION.

Handled by way of Exposition upon the
fourth Article of the Apostles Creed; *He suffered under
Pontius Pilate; was crucified, dead, buried.*

By *John Crompe*, Master of Arts of C.C.C. in
Cambridge, and Vicar of *Thornham* in *Kent*.

First preached in his Parish Church, and now en-
larged as here followes for more publike use.

Galat. 6. 14.

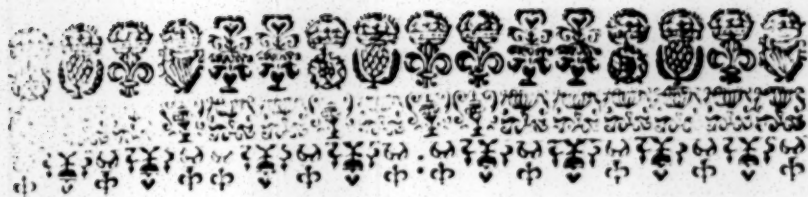
*God forbid that I should glory, save in the Crosse of our Lord Jesus
Christ, by whom the world is crucified unto me: and I unto the
world.*

*Hæc nostra sapientia est, probe sentire quanta conspicerit Dei filio
nostra salus.*

L O N D O N,

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TO THE
High and Mighty PRINCE,
CHARLES,
PRINCE OF WALES.

Most Gracious Prince,



*I*t is reported in the Ecclesiasticall History, that when that admirable Amphilocheus (as Theodoret styles him) Metropolitan of Lycaonia, had supplicated the Emperour Theodosius; Ut Arrianorum coetus ex urbibus ejicerentur, i. e. That the Congregations of the Arians, might be thrust out of the Cities; And that the Emperour (as thinking it somewhat an unreasonable request) had denied his suite; How that the said Amphilocheus was silent for a time; Excogitata admirabili arte: Having besought himselfe of another device, whereby to bring his purpose and desire to passe. And that was this; He comming and being come to the Court and presence of the Emperour; and seeing Arcadius the young Prince (and lately designed Caesar) standing by him, Ipsum equidem

A 3

Impe-

THE EPISTLE

Imperatorem de more salutavit, nullo honore habito filio, *i. e.* He saluted onely the Emperour himselfe, according to his accustomed manner, giving no honour nor respect at all unto the Sonne. which the Father observing, and supposing it to be onely forgetfulness in Amphilochiüs: He puts him in minde of it, and bids him to approach neere unto his Sonne also, ipsumque osculari, and to greet him too, as well as he had done the Father. To which Amphilochiüs replies; That it was sufficient that he had tendered his respect and done his duty to himselfe. Whereat the Emperour being moved, changes his former opinion; and thinks now, the neglect of the Sonne to be no lesse, no other, then an affront offered to the Father. which alteration of minde, together with change of countenance; when Amphilochiüs had found to be in Theodosius: He unmaskes himselfe, Et propositum sui facti declaravit; by manifesting the drift of his former carriage. Nam cum clamore (as the Historian speaks) For even with clamour and loud crying, He thus spake unto the Emperour: Itane fers graviter neglectiõnem filii tui, &c. Dost thou so grievously and harshly take the neglect of Thy Sonne, and art so vehemently incensed against those that shew themselves contumacious and contumelious towards him? why then assure thy selfe that Almighty God hates likewise those that blaspheme and derogate from the honour of His Sonne; yea, and is as angry and incensed as thou canst be against them that shew themselves so unthankfull and ungratefull to their most loving Saviour and Redeemer. which speech and carriage of Amphilochiüs, when the Emperour had well both observed and admired, Legem statim scribit qua Hæreticorum cœtus prohiberentur; He presently decrees against the said Hereticall Assemblies.

Now that which I would observe (most Illustrious Prince) out of this History to my present purpose, is no more
but

DEDICATORY.

Let this. That whereas the neglect of doing Divine honour by Theodosius to the Sonne of God, occasioned the neglect of civill honour to be done to Arcadius, the Sonne of the Emperour: I inferre, that by the rule of contraries, all civill honour that can possibly be devised, is to be given to the Sonne of our Caesar, our Emperour, by whom so much divine honour is so readily and heartily yeilded to the Son of God. For who that is not supercilious and squint eyed towards his goodnesse, seeth not? or maliciously bent against his honour and greatnesse, acknowledgeth not; that our Christian and most Religious King, Defender of the true, Ancient, Catholicke and Christian Faith; honoureth the Sonne of God many waies? As first, in his Christian Lawes and edicts; and secondly, in his Christian life and conversation. In the former whereof, as he may be a President to all Christian Princes: so in the later, a patterne to all Christian people. So that we which are his Subjects, especially, if in the one we will not (or cannot in all things) obey him commanding; yet in the other, we should strive to imitate and follow him, preceeding and proceeding in the waies of godlinesse, and Religion before us.

Next in his reverent and zealous comportment of himselfe, as well in his publike as more retired devotions. As also in his Christian Imprese upon his Coyne (CHRISTO AUSPICE REGNO) professing the end to raigne and rule only by the conduct and guidance of his Sonne of God.

In all which particulars and many more, which might be enumerated, since our Gracious Soveraigne doth so fully and manifest himselfe to profess to honour the Sonne of God: I say, that we ought all of us in our severall callings; to strive likewise in a thankfull remembrance thereof, to honour the Sonne of our Soveraigne: laying at his feet as prostrate before him, even our Persons, our Princes, our pains, our wits, our wills, our works, our affections, our actions, our acclama-

THE EPISTLE, &c.

acclamations ; yea, our lookes, our loves, our labours, and if need require, our lives also to doe Him service.

The consideration whereof bath thrust me forward (most Mighty Prince) though the meanest of many thousands of my profession in our Israel, which are ready to tender, some their gold, others their frankincense, and others their myrrhe, of all manner their learning and devotions and contemplations in this kinde, to your sacred name) to come with my mite also, and to cast it into this treasury of your honour, to make the heape thereof a little the more heavy : not by the weight or worth of the offering ; but by the zeale and true affection to your name and fame, of him that brings it ; who although I am a meeke stranger to your highnesse by face : yet hope as a subject to your Royall Father, and a servant in the Ministry of the Gospell to your God, to finde so much interest in your Princely favour, as to patronize and protect this succeeding Discourse. Yet neither for the Authors, but the Subjects sake : nor the manner of handling, but matter conteyned in it. In which you shall finde a weeke of sorrowes to our blessed Saviour, which shall procure a world of joyes to your Righteous soule : by being a meanes after all your joyes ended in this life, to translate you from a corruptible inheritance and Title to a Crowne here, to an Inheritance and possession of a Crowne immortall, and which fadeth not away in the Land of the living. which shall ever be the earnest and hearty Prayer unto Almighty God of

Your most devoted Suppliant

and humble Orator

JOHN CROMPE.



He suffered under Pontius Pilate, was Crucified, Dead, Buried.



AVING in my former Treatise (Beloved) discoursed at large, as well concerning the conception as the birth of our blessed Lord and Saviour Jesus Christ, out of those two foregoing Articles of the Apostles Creed; Hee was conceived by the Holy Ghost, and borne of the Virgin *Mary*: I am come now in the

next place, by the order and course of the same, to treat of his sufferings under *Pontius Pilate*, and his crucifying, death and buriall. For so speakes the fourth Article, Hee suffered under *Pontius Pilate*, was crucified dead, buried.

Where the first thing that in my judgement, will require satisfaction, is this; Why the holy Apostles, or whosoever else they were that joyned these Articles together, and made a summe of beliefe of them; did make so large a leape, as to passe so immediately and directly from the first act of his life to the last, from his being borne of the Virgin *Mary* to his sufferings under *Pontius Pilate*: especially seeing the holy Evangelist speakes of many passages of his life in the interim and betwixt these, that are very remarkable and worthy, not onely of our observation but our contemplation also and belife. And it is answered by one thus. *Optime à natiuitate ad ejus passionem & mortem fit transitu ubi perfectè salutis nostræ summa sita est.* The transition from his birth to his death and passion was most fitting and convenient for this reason, because therein especially consisteth and is placed the summe and substance of our Salvation, *Nihil enim nobis nasci profuisset, nisi & redemisset*; as he goes on out of Saint *Gregory*: His birth would have

profited us nothing, if his redemption of us had not followed and succeeded. So that to suffer and dye for the finnes of mankind, was a chiefe, though not the onely end of his incarnation; which occasioned the worthy Authors and disposers of this short summe of our Christian beleife, to passe from one substantiall head and point unto another; especially from his conception and birth, to his passion, resurrection and ascension, with all celerity and expedition, leaving all other circumstantiall parts and passages of his life to their Sermons and other larger discourses.

Which course likewise Saint *Paul* himselfe followed as is plainly to be seene in his Epistle to the *Philippians*. Where when hee had described and set downe Christs nativity and birth; he presently thereunto adjoynes his death, as fetching and deriving from thence the chiefe fruit and profit of our redemption. His words (speaking of Christ) are these. Hee made himselfe of no reputation, but tooke on him the forme of a servant, and was made like unto man, and found in shape as a man: here he speakes of his Nativity; and then in the next words, subjoynes: He humbled himselfe and became obedient unto the death, even the death of the Crosse. There followes his passion, *Phil. 2. 7, 8. Verses.*

Yea, and the holy Evangelists themselves seeme not to differ much from this method and order neither, in that they are so exact and punctuall in setting downe all circumstances; first concerning his conception and birth, and then afterwards of his sufferings and death; whereas they pretermitt and passe over many actions of his life, as Saint *John* confesseth plainly; in saying, There are many other things which Jesus did, the which if they should be written every one, I suppose that even the World it selfe could not containe the Bookes that should be written, *John 21. 25.*

As if his very Incarnation and all other actions of his life, together with his preaching, and entire and perfect obedience to the whole Law, and the like, tended onely to the redemption of mankind by his death and passion, as to their chiefe and last end: answerable to that also of Saint *Paul* elsewhere; When the fulnesse of time was come, God sent forth his Son made of a woman, and made under the Law: where yee see his incarnation birth and obedience expressed: But to what purpose?

purpose? why, that followes in the next words (*viz.*) To re-
deeme them that were under the Law; that is, by his death and
passion, *Gal. 4. 4. 5. Verses.*

And thus you see, how the conception of Christ, first is di-
rected to his birth and incarnation; and that next to his death
and passion, as to their first and last end: *Primum in intentione,*
etiam si ultimum in executione; First in intention, though last in
execution. So that our Creed ye see passes over all the obe-
dience of our Saviours life, as being nothing else but a step
onely to his death and passion, by which especially our re-
demption is purchased and procured. As much as to say, let
men lay hold by a lively faith on these, and then doubt not
but all other circumstances shall and will concur to their
future blisse and happinesse eternally, in the land of the li-
ving.

And so this question being thus resolved, I proceede in the
next place to the handling of the words themselves as they lye
in the Article. He suffered under *Pontius Pilate*, was crucified,
dead, buried.

In which words, for methods sake, I will observe onely
these two circumstances, *Quis & Quid*, who and what. Who,
He, or which; what, suffered under *Pontius Pilate*, was cru-
cified, dead, buried. And I will begin with the latter first, as
being the larger subject, reserving the former to conclude
at the latter end, as requiring the deeper and the longer
search.

*He suffered under Pontius Pilate, was cru-
cified, dead, buried.*

Here yee see, beloved, sundry Circumstances expres-
sed and set downe, which to handle at large accord-
ing to their weight and urgency, would require e-
ven the least of them more time then at the first I
proportioned to my selfe for the whole: But because they are
the common and ordinary subjects of many, if not most Ser-
mons,

mons, I shall be the briefer in them: Yet I will handle each circumstance apart, and begin with them according to their order in the Ord. As first of the first, Hee suffered under Pontius Pilate, &c.

And here I may for an entrance take occasion, without any great digression from my intended scope, to discourse of all his sufferings from his birth to his buriall, from his Cradle to his Crosse, from his very infancy till his dying day; and shew how that *totius vite Crux fuit acerbissima*, his whole life was nothing else but a martyrdom, a continuall suffering in one kinde or other; *Habens in factis observatores, in verbis contraditores & in tormentis illutores*, as Saint Bernard speakes, Having envious and malicious observers of his doeds, spitefull and hatefull contradictors of his words; yea, scornfull and reproachfull scoffers at his miseries and afflictions. In regard whereof some doe apply that saying of the Spouse in the Canticles unto him, when she calls and styles her beloved, *Fasciculum myrrhe*, A bundle of Myrrhe, *Cant. 2. 12*. Not onely because Myrrhe was wont to be used in the sacrifices of the old Law, but also because the body of Christ was so embalmed before his buriall, as we may see *John 19. 39, & 40. Verses*. Or because the Jewes, even just before his Crucifying, *dederunt ei bibere vinum Myrrhatum*, gave him Wine to drinke mingled with Myrrhe, *Matthe 27. 34*, which, as *Cyrill* saith, *an. 13* *Fellus instar amara est*, is even as bitter as gall.

But I must confesse that *Mercerus* a learned expositor upon the place doth not approve of the bundle of Myrrhe in this sense, but acknowledging *Quod quidam nostrorum, &c.* that some did so expound it, upon the same reason, yet concludes himselfe, That *Nil necesse est, &c.* there was no need of such an interpretation: But saith he, *simplex sensus est, &c.* the plaine meaning of the place is, that the Spouse saith, her beloved was most sweet and gratefull unto her, even as a bundle of Myrrhe is pleasing and delightfull to the sent; and he addes his reason too, because *Christus in ecclesiam odores spargit suavissimos, &c.* Christ doth as it were strow sweete odours of his gifts and graces upon his Church and chosen.

But beloved, the truth is, it may safely be taken and expounded in both senses: For Myrrhe may be said, after a sort, to resemble the Physicians *ῥαυρότις*, that is, it is both bitter and sweet

sweet; sweet in the smell, bitter in the taste. And so is the sacrifice of Christ, sweet in the offering, bitter in the suffering; sweet in the nostrils of God his Father that injoynd it, that accepts it, and sweet unto his spouse the Church, *i. e.* the whole number of his faithfull ones, wheresoever dispersed through out the whole world, for whom it was performed, and to whose comfort it is applied: in regard whereof the hath reason to say as followes in the text; *inter ubera mea commorabitur*, he shall lye all night betwixt my breasts; in the same verse: Yet it is bitter, yea, most bitter unto him that for his sake is content to sustaine and endure it. Which diversitie of the apprehension and relish, (as I may to speake) of the sacrifice of Christ, is by one well exprest after this manner, when he saies, *Patitur Christus, & ex hoc dolor; patitur pro nobis, & ex hoc letitia; patitur ad suam mortem ut redemptis hominem; patitur ad nostram vitam ut amicus Deum; patitur in cruce, ecce miseriam; patitur ut reurgat, ecce gloriam.* And as well Englished by another, a Divine moderne Poet of our own: (truely I am sure, whether intentionally or no, I know not) in this sort:

Christ suffers, and in this his teares begin;
Suffers for us, and our joy springs in this;
Suffers to death, here is his manhood seen;
Suffers to rise, and here his god-head is, &c.

And thus you see how Christ our blessed Saviour may be said to be a bundle as well of bitter as of sweet myrrhe. A sweet bundle to his heavenly Father and his beloved spouse the Church: but a bitter bundle to himselfe, in regard of his continual sufferings, which were so knit and bound together throughout the whole course of his life, that there was no intermission or release betwixt them; and therefore justly termed and styled a bundle.

If therefore *Solomon* could say of man in generall, That, *omnis dies ejus d. l. tribus & amarus plenus*, All his daies are sorrowes and his travaile grieve, as *Eccles. 2. 23.* Then much more might the Prophet say of this man in particular, that he was, *Vir dolorum & plenus iniquitatis*, *Isay 53. 3. (i. e.)* A man to composed of sorrowes, as that he had a taste and sente of all humane infirmities: I meane, all that were naturall, not sinfull. And that together with our nature, he took: all that belonged thereunto, sinne onely.

onely excepted, as all our weakenesses, our wants, our sickneses, our sores, our griefes, our sorrowes, yea, all our common infirmities, though not Personall defects both of body and soule; as is solidly discusssed and plainly proved by a learned Tutor of mine preaching upon the same subject: The Life and Death of Jesus Christ: whither I referre you for further satisfaction in this point.

But I take the meaning of the *Creed* to stretch no farther then to those great and grand sufferings that went immediately before his crucifying on the Crosse, because it sayes, *He suffered under Pontius Pilate*: that is, in the time of his jurisdiction, and by authority derived from and under him, so that whatsoever things were publikely done and acted againſt him about this time and by this meanes, are properly here to be handled, and no more. For the name of *Pontius Pilate* is not here mentioned, *ad personæ dignitatem, sed ad temporis significationem*, as Saint *Austin* speaks, That is, not for any honour or credit given or intended to be given to the person; but onely to expresse and declare the time of Christs suffering here mentioned and set downe. For hee was Judge, Governour, Deputy, President, Viceroy, or whatsoever else you please to call such a Magistrate, as had the supream authority of life and death at this time in the land of Jury, Judea, and in the City of Jerusalem; where Christ was to, and did suffer death upon the Crosse, for the sinnes of the whole World: although indeed his said authority were but subordinate and derived from the Roman Empire. For you must know beloved, that Jerusalem at this time, was in bondage with her children, *i. e.* in servitude and subjection to the Emperor of Rome: Who as he had under his government the most part of the neighbouring world, and bordering countries round about him: so among the rest this country of the Jewes in which Jerusalem stood, commonly called and knowne by the name of Judea or the land of Iewry. Now as our King of England hath his Deputies, Presidents, and Governours in Scotland, Ireland, Virginia, and other places of his more remote Jurisdictions and Dominions, where he is not personally resident himselfe: so the Emperour at this time, had the like in his severall Provinces abroad. And amongst the rest, *Pontius Pilate* in this City and Country where Christ now suffered and was put to death; and therefore is it said, *He suffered under Pontius Pilate*, (that is) at that time, when *Pontius Pilate*

Pilate was the President of the place, and before whom he was convened, arraigned, condemned, and the like.

Which beloved, was a very necessary circumstance to be known, *ne ex aliqua parte, velut vaga & incerta, gestorum traditio cessaret, in an.* faith *Ruffinus*, 'Lest the mindes of men should stagger and waver at the report and tradition of their doings and Christs sufferings: if in the smallest circumstance they were left doubtfull and uncertaine. And therefore it was thought fit not to be omitted, by the compilers and composers of the *Creed*, as well for the confirmation and conviction of the Jewes that would not beleve in him, as the confirmation and setting of Faith in the hearts of the Gentiles, unto whom they were to preach him and proclaim him: in that they were able, and did so punctually designe the time, and place, and person under whom he suffered such and such things: as convening, arraigning, condemning, buffeting, beating, rayling at, reviling, mocking, scoffing, scorning, scourging, crucifying, dying, burying, and the like. All which and a great deale more he suffered under *Pontius Pilate*, as I shall have occasion at large to shew you in the sequell of this discourse.

To omit therefore the basenesse of his birth, and the manifold miseries of his whole life, wherein he tooke upon him the shape, not onely of a servant, as *Saint Paul* saith, *Phil. 2. 7. ut subesset*, that so he might be in subjection: but also of a sinner; *multi servus, ut vapularet*: that is, of an evill servant, that so he might suffer correction, as *Saint Bernard*. Both which are expressed together by the Prophet when he saies; *Fecisti me servire in peccatis*, Thou hast made me to serve with thy sinnes, *Ejy 43. 24.* Let us a little consider of the time onely and manner of his death; wherein most especially he may be said to suffer under *Pontius Pilate*. And herein, howsoever I shall be able to say no more for substance, then what you heard read unto you in the forerone out of the Gospels for this day: yet by a little amplifying and aggravating the circumstances, it may so fall out, that your affections may be moved and stirred to suffer a little in your soules with him, that suffered so much both in soule and body too for you. And in my weake handling of these great passions of our most great Lord and Master; *Inspirer, aspires qui p. passus est*; he that suffered such things for me, I beseech him to be assistant unto me, and to strengthen me. And as *Saint Chrysostome* upon the same occasion bespake his auditors, so let me you: *Orate fratres ut dignatione qua* S. C. Fe.
passus, S. P.

passus, passionis sue reuelat arcium: pray with me O my brethren unto this our blessed Saviour and Redeemer; that as he hath vouchsafed to suffer for us, so he would likewise vouchsafe to reueale the secrets and myteries of his said sufferings unto us; that so by my unfolding, and your apprehending of them, his name may bee glorified and our soules saved at the day of judgement.

To begin then with the treason of *Judas*. He suffered in that first, that one of his owne company, his owne society; one that was numbred among his twelve Apostles, and had fellowship with them, as *Acts* 2. 17. should become an agent, and an instrument to betray and deliver him into the hands of his enemies. So that it was not a Disciple onely, but an Apostle; not one of the Seventy, but one of the Twelve, that wrought this mischief towards him: *Quis unget doli sum detestabile proditoris*, saith *Chrysostome*: which increases atwell the tinn. of the traitor, as the sufferings and sorrowes of our Saviour: In regard that the Seventy were neither so neare nor deare unto him; as he goes on; not so farr intrusted with his secrets and inward counsels and decrees as the Apostles the twelve were; they being as it were his tryed men; his *Caterva regis*, as he styles them: (i.e.) his regall and royall company: I meane, that royall Priesthood, and chosen generation, which Saint Peter speaks of, in whom he had already began to build and to lay the foundation of his Church. Of which number to have one prove a Traytor, it is no marvaile if it make the Kingly Prophet (his type in this) to complaine, saying, It was my familiar friend whom I trusted, and which did eate of my bread, that hath lifted up his heele against me, *Psal.* 41. 9. And to shew that this very circumstance did aggravate and make an addition to his sufferings, as I say, he goes on in his complaint yet further, after this manner; If it had been an open enemy that had done me this dishonour, why then I could have borne it, or if mine adversary had magnified himselfe against me, why then peradventure I would have hid my self from him but it was thou my companion and my familiar friend, which took sweet counsell together with me, and we walked in the house of God as friends, *Psal.* 55. 12, 13, 14. Verbes. Which must need be the greater grieve, the greater paine unto me. For indeed, *Illud amicitie sanctum & venerabile nomen*, The name of a friend is, and

and ought to be the most venerable and sacred name amongst us; among all sorts, all societies of men: *Sine quo pater, mater, uxor, filii, affines; quid nisi vana nomina?* without which the names of Father, Mother, Wife, Children, Kinsfolke, and the like, are but vaine and empty titles. And therefore saith one, *Amicum me dici malo quam patrem*: I desire not so much to be accounted a Father, as a Friend: *Patres enim sine benevolentia inveniuntur nulli, sine hoc amicum nullum*. For it is too ealie a matter to finde many Fathers, some that are not kind, others that wish not well unto their Children; whereas there is none, that is not, that doth not so unto his friend: Because indeed, *Amicus est alter ego*: A friend is a mans other selfe, nearer unto him then either marriage or naturall kindred, of the same bed or the same blood. For love, true love, without these Ceremonies and respects, is the more to be admired, and so by consequent the more to be esteemed: yea, dearer to a man (saith one) then either his armes or legges, as being indeed his whole body and soule together, answerable to that also of the Scripture: Or thy friend which is as thine owne soule: *Deut 13. 6*. For, *vera amicitia proprium est* (saith *Granstenfis*) *unam mentem, unamque animam in duobus esse corporibus*: It is a most true property of true friendship, to have but one heart and one soule in two severall and divided bodies. *Et idem velle, idemque nolle* (as hee goes on) *exdemum firma amicitia est*: That being true friendship indeed, when a man is ready to will and not to will according to the necessity and occasion of his friend.

Now Christ for his part had performed all the offices of such a friend unto *Judas*, he had called him to be his Apostle, made him his friend, his familiar, caused him to eate of his bread, sit at his table, suffered him to be of his owne messe, and to dip his hand in the dish with him. And if Saint *Austins* intelligence be good, and his tradition true: Hee had farther delivered him often from death, and for his sake healed his Father of a palsie, and cured his mother of a leprosie, borne with many finnes in him; as with theft, envy, incest, *Et post Petrum plurimum bonis suis*, and next to *Peter*, honoured him above all other his Apostles. All which the Father sayes of him; but upon what ground, I know not: Howsoever upon sure grounds we may add, as he doth: *Quod bursarium illum fecit*, that he made him his pursebearer, kissed him, washed his feet, gave him in

Scrm 28.

the Sacrament, his owne body to eate, and his owne blood to drinke. Because these particulars of love and friendship towards him, the holy Scriptures doe testifie and avow of him. And therefore for *Judas* thus to violate the band of friendship towards such a friend, as had done all these things for him; and would (if he had found him worthy) have done a great deale more: Yea, that band which hath beene alwayes held so sacred, as not to be violated upon any termes, not onely amongst Christians, but amongst the grossest Heathens and prophane Nations whatsoever. Why in doing this, I say as he hath added one circumstance, one degree to the sorrowes, to the sufferings of Christ: so many more, I feare not to affirme, to the encrease of his owne sinne, his owne transgression: For there can be no greater sin then the sin of perfidioussesse, and ingratitude to a faithfull friend. Which made *Jonathan*, that he would not betray *David* his friend; no, not to his owne Father, 1 *Sam.* 1. 20. And therefore for *Judas* to doe this, he shewed, *Quod majus peccatum habuit*, that he had the greater sin, as his Master himselfe said of him, *John* 19. 11. in that he was *Ingratissimus hominum*, as one saith; the most ingratfull and unthankfull wretch among the sons of men. No other, no better than the very Snake or Serpent which the Fable speakes of, whom the Countreyman in a time of frost and snow finding almost dead and starved with cold, brings home with him into his owne house, and layes him by the fire side: *Sensitque pro hospite hostem mori ut is incaluit ac resumpsit vires*, who so soone as by the heat and warmth of the fire he was a little revived, and began to recover strength, instead of a thankfull guest, proved an enemy ready to destroy him and his by stinging them to death. Which now (beloved) is no more a Fable, but a Story; no Tale, but a Truth, answerable to that Prophecie of *Jacob* concerning his Son *Dan* (of which Tribe it is sayd by some, that *Judas* was borne) that he should be a Serpent by the way and an Adder by the path, &c. *Gen.* 49. 17. Or if yet a Fable, why then instead of *Lupus*, it is *Judas* in *Fabula*. For Christ is this Husbandman, who hath nourished and cherished up *Judas*, as in his owne bosome; and *Judas* is this Serpent, that upon the first overture and opportunity stings and destroyes Christ unto death. *Blasphatur eum, mordet absens, pollicetur amicum, prestat hostem*: as *Enchiridion* speaks of an Hypocrite in an other kind. Hee fawnes upon

upon him to his face, and betrayes him behind his back; seemes a friend, proves an enemy; crying to the Jewes, *What will you give me, and I will deliver him unto you?*

Et uidebam Judas solus sic peccasset, saith *Chrysostome*: It were well for the world, especially the children of God, that for a time must live in it; that Judas alone were in such transgression, that there were no more perfidious and treacherous persons in it besides himselfe. *At Deus, bone quam plenus est hic mundus hujusmodi proditorum? nemo ab his securus*, as he goes on: But O good God, how full is the world of such miscreants; so that no good man is free from them: But, *tuta frequensque via est per amicos fallere nomen*, It hath ever beene accounted both a safe and a beaten way, under the colour of friendship to betray the innocent into the hands of their enemies. David had his Achitophel; the Schechemites their Abimelech; Ishboseth his Baanah, and Rechab: Sampson his Dalilah; Abel his Cain; Joseph his Brethren; and Christ his Judas. But, *Felix quem faciunt aliena pericula cautum*; Happy shall those men be, whom these mens harines shall teach to beware of the like foule transgressions. For frost and fraud (as it is in the Proverbe) have ever had, and ever shall have ill ends: as it will appeare by the most of these. For Judas and Achitophel hanged themselves. Abimelech had first a peece of a millstone cast upon him by a woman, which brake his brainpan: And because he would not have it said that a woman slew him, he commanded after ward that his owne Page should thrust him through with his sword. Baanah and Rechab were slaine by the commandment of David; and having their hands and feet cut off, were hanged up over the Poole in Hebron. And for Cain, he was accursed; and became a vagabond, and a runnagate upon the earth: *Gen. 4. 11, 12*. And as it is said by some, was afterward shot to death by Lamech, supposing him to have been a wild beast. And thus you see how the vengeance of Heaven, and just judgements of God have ever overtaken and befallen such hypocriticall and dissembling Traytors: by whose fearefull examples, I wish (I say) all others to take heed and beware. And so I dismisse the first circumstance in the treason of Judas; that he was one of Christs owne company, and a seeming friend.

A second Circumstance may be this; That he did it, *nulla necessitate confectus*, as *Chrysostome* speaks; not constrained thereunto through any necessity, *neque invitatus à principibus factus*.

Chryſoſt.
eco citat.

him, nor ſo much, nay indeed not at all upon urgencie and perſwaſion of their part: *ſed ſpontio proceſſis*, but upon a voluntary offer of his owne; going of himſelfe unto the chiefe Prielt, and ſaying, *What will you give and I will deliver him unto you?* *Matth.* the 26. 14, 15. In regard whereof, he ſtrewes himſelfe to be the worſt of Traytors; in that he is *Spontaneus* rather then *Quaſiſitus*, he was not preſt into the ſervice, but was only a volunteere; *Propria malignitate conſiliis genus ſceleris e mentis, nullo particeps convocato*; as the Father goes on: his Treason towards his Maſter, proceeding from himſelfe, from his owne inbred corruptions of covetouſneſſe, and malice, rather than from the externall provocation and inticement of the adverſary, or any other. For if they had fought out him, and had put him upon the employment, requeſting his helpe and aſſiſtance in ſuch a kinde, it might have excuſed him *à tanto, etiamſi non à toto*; in part, though not in whole, from the filth and fouleneſſe of ſuch a fault, it being not altogether ſo bad (though bad enough) to become a follower, as a leader, in this or in any ſinne. But the truth is, his enemies ſeeme not ſo forward, or deſirous to take him, as this falſe friend to betray him; and therefore hee goes out unto them, without either counſell, or adviſe of any other, ſave of his owne lewde heart; and ſayes, *What will yee give me, &c.* answerable to that of David, *When thou ſaweſt a Theefe, thou diſt runne with him: Pſal.* 50. 18. yea, *Thy feet are ſwift to evill, and thou makeſt haſte to ſhed innocent blood; thy thoughts are wicked thoughts, deſolation and deſtruction are in thy wayes;* ſaith the Prophet, *Iſaiah* 59. 7. That is, thou intendeſt ſuch things to others; but the truth is, they in the end will light upon thine own pate; and the pit thou diggeſt for another, thou wilt fall into thy ſelfe: as the Wiſe man affirmeth, *Prov.* 26. 27.

And therefore let not men be too forward and haſty in wicked and ſinfull courſes, eſpecially in treaſons and treacherous deſignes, either againſt Chriſt himſelfe, or any others that are in any kinde annoynted of the Lord; as are Kings, Prielts, and Prophets: but let them adviſe warily, and looke charily to themſelves, before they goe on. For howſoever the title of a volunteere be honourable in a good cauſe, ſhewing mens freeneſſe and forwardneſſe thereunto; yet in ſuch trayterous and treaſonable practiſes, as this of Judas, and all other baſe and bad actions and expeditions whatſoever, it is ignoble and inglorious.

But

But Judas sinne and our Saviours suffering stayes not, stints not here; for the truth is, the Traytor hath a bagge; and if that be empty, it is little worth: and therefore his Master must be sold, that so he may have something wherewithall to fill it. For, *Ser. 11*
Anima ejus febricitans curis, ut sacellus iste impleatur nummis; as
 Saint *Augustin* speaks of the covetous in generall: His soule is even sicke with care, untill his satchell be filled with coyne. And rather then it shall continue so long, he will *Perdere fidem, ut ac-*
quirat aurum; He will get and acquire gold, though he let slip and lose his faith: and therefore cryes out unto the Priests, *Quid*
mibi dabitur? What will you give me? and I will deliver him unto you. Oh the wickednesse, the wretchednesse of this base sinne of covetousnesse! which makes those that are possessed with it, not to startle at the most horrid acts, that either the malice of an enraged and infernall Devill can invent; or the sinfulness of mans corrupted and depraved nature perpetrate and commit: the least hope of gaine being thought title just enough, and armour strong enough for all; either injurious, trayterous, or murderious assaults; and the fruition thereof held a sufficient recompence and reward of all such impious and diabolicall designes. And therefore no marvaile if the Holy Ghost have taught us by the pen of the Apostle: That covetousnesse is the roote of all evill, *1 Timothy 6. 10. Propter hanc enim* (saith *Chrysostome*) *Ser. 11. in*
natura leges invertuntur, cognationis jura pelluntur, atque ipsius
humanae substantiae jussa debita corrumpuntur. That is, For this *Cap. 6. ad*
Rom. Mor.
 the Lawes of nature are inverted, the rights of allyance and friendship perverted, and the just dues of our humane substances and beings corrupted. The tyranny of money urging and constraining us to lift up our violent hands not onely against the living but the dead too; as he further insisteth and proveth in the same place: Yea, and for this, not onely Cities and Countries, but Highwayes, Mountaines, Hills, and Woods: *Orbis etiam inhabitabilis sanguine secant & cadibus;* Yea, the very inhabitable World it selfe, doe abound with murders and bloodshed. Because indeed, as the Poet saith, *Rem facis, rem si pos-*
sis recte, si non, quocunque modo rem. *Hoc. E. 1*
 Meanes and moneys must be be had, Legally if it may be, but if not, by any meanes whatsoever, *jure vel injuria;* be it by right or wrong. So fearefull a sinne is Covetousnesse, making a man to become, *Iniquum in deum, in proximum, in seipsum,* injurious and unjust, not onely

against his neighbour and himselfe, but against his God too : For *usque ad mortem domini, amor lucris se ingerit, nec vita saluatoris questus desiderium parcat*, That is, the love of profit puts forth it selfe even to the death of the Lord, neither doth the desire of gaine spare the life of the very Saviour of the World. And therefore our Saviours advise and charge to his followers is, *Cavete ab avaritia*, beware of Covetousnesse, *Luke 12. 25.* Which counsell, if his Apostle *Judas* had well heeded and followed, hee never would have come here, with his *Quid dabitis ?* What will yee give me, and I will deliver him unto you ?

Vincent.
Brentius. m.
d.

But *O scelerate negotiator*, as one styles him ; what a wicked Merchant is this ? *Qui estimas illum nummis, qui estimari non potest* : To set a price, a value of money upon him, whose excellency is unvaluable ; as it is said of a faithfull friend such as he was, *Eccles. 6. 15.* in the last Translation (or if you desire it rather in the vulgar Latine) which is as well to our present purpose : *Cui non est digna ponderatio auri & argenti* : The weight of Gold and Silver is not to be compared to him : (the same place in the *Genevab.*) Nay to esteeme so vilely and so basely of him, as to set no rate, no value upon him at all ; but to referre the price to the pleasure of the purchasers : *Quid dabitis ?* What will you give ? which is all one (if you transpose the words, you shall finde it so) as to say ; Give what you will, so as you give something, and I will deliver him unto you. Oh ! it was never heard before, that he that was a seller (although never so petty a chapman) would give the buyer leave to set the price upon his wares ; *Nisi de re nullius pretii agatur* (saith mine Author) unlesse it were of such wares, as were not worth the buying. And so surely, *Judas* did esteeme of Christ, or else he would never have been thus base to have exposed him to sale as at an outcry, *Quid dabitis ?* What will you give ? What is this, but as the Prophet speaketh : To sell the righteous for silver, and the poore for shooes ; *Amos 2. 6.* Nay which is worse, to sell a Saviour at a lower price than a payre of shooes ; if both the shooes and the penny too were rated as in these dayes : a goodly price to have him valued at, as another Prophet exclaimes, *Zachariah 10. 13.* But *O Judas !* thou dost little consider, that one drop of his blood that thou sellest at so low a rate, is sufficient to redeeme and purchase infinite Worlds, yea, and thine own soule too ; if thou wert not worse than

than an Infidell, a revolting, despairing Apostata and backslider from thy first faith. But I have undertaken to expresse and aggravate, rather the sufferings of Jesus, than the sinnes of Judas, and therefore I must not dwell here uponely a few words more for use and application, and so I will finish this point.

Here first then let us take occasion to contemplate, and admire the infinite mildnesse, meeknesse, and mercifulnesse of our blessed Saviour, in that knowing himselfe to be thus ignominiously and basely betrayed and sold by this cursed Caltiffe, yet doth not cast him off, nor expell him his society, nay doth not so much as *Prodere proditorem*, not once bewray him to his fellow Apostles, till he was urged and intreated to doe it, and then but very closely and covertly, without naming him, too; but suffers him still to continue quietly in his company as one of his owne followers and familiars to the last houre, thereby instead of shutting it against him, setting the gate of mercy wide open unto him, that so he might finde entrance unto the throne of grace; if he could but make use of the opportunity and lay hold upon it: Yea, he converses with him, sets him at his table, eates and drinckes with him, gives him of the bread of life to eate in his most holy Sacrament (as you heard before) and last of all walsheth his feete, as he did to all the rest of his Apostles; even at that very instant when he on the other side breathes out nothing but prodicion and perdition against him.

Mira patientia, as Saint Chrysostome exclaimes, which shewes a wonderfull patience indeed, even beyond all president or example; *Petrus enim condemnat Ananiam mentientem, Salvator autem patienter sustinet Judam traditorem*; as he goes on: for where-as the Apostle Peter condemnes Ananias only for lying, yet our Saviour himselfe could tolerate and beare with Judas, though for treason; and that against himselfe too. But all this was done, that he might mollifie his heart, and win him (if it were possible) by love, to remorse and sorrow for his sinne. For, *Nolo mortem morientis, dicit Dominus*, I have no pleasure in the death of him that dyeth, saith he by his Prophet, *Ezechiel* 18. 23. but I desire rather that he should returne from his evill wayes, and live: *Vers* 32. of the same Chapter.

But here peradventure some man may object, and say, that if Christ did truly desire that Judas should not perish in his sinne; *Cum cogitationem ejus non mutavit adversam*, as the former Chrysostome *prod. Iuda*

Joseph makes the objector to speake; why did he not alter and change his wicked purposes and intents, before they came to execution? as being that externall word, by which all things were made: and so had the heart of *Judas*, as well as of all other his Creatures, in his hands, to alter and change the courses and counsels of it, as himselfe should please.

541.

To which, the said *Chrysostome* himselfe makes answer in the same place after this manner (*viz.*) that *Judas* could not be reclaimed & recalled from his trayterous purposes, but that it must be either with or against his will. *Si inuitus, nulla correctio est, nam mentis malitia necessitate non tollitur*: Now if it were done by violence and against his will, it would not prove any correction or amendment at all, because the wickednesse of the heart and maliciousnesse of the minde is not to be lessened or taken away by any externall constraint; neither is it the custome or law of Heaven (as I may safely add) to save any man that is not willing: On the other side, *Si sponte* (as the Father goes on) *omnia quæ meliorare animum poterant, audisse cognoscitur*: To have made him willing there was no meanes neglected, but all courses taken that were usuall and ordinary to other men in the like kinde. As the hearing of Christs heavenly Sermons, together with the rest of the Apostles, the partaking of his Sacraments, the fore-telling of his treason; and crying, Wee to him by whom the Sonne of man is betrayed: as also the laying before him the torments of Hell, to fright and feare him; and the hope of Heaven, to weane and win him from his finnes. By which meanes onely his fellow Apostles were settled and established in the faith of Christ, and reclaimed from their misdeeds. And therefore if he onely of all the rest, would remaine obstinate and perverse, by continuing singular in his wicked purposes, and resolutions; and alone reject and refuse the former medicines that were provided and prepared by the hand of so skilfull an Apothecarie for his recovery: *Non medici vitium est, sed languentis*; there is no blame to be laid upon the Physitian, but onely upon the patient; as the same Father in the end concludes the question. And therefore let not any man be so lewde, as to accuse Christ in his most secret and retired thoughts, for the condemnation of his treacherous Apostle *Judas*, but onely lay the fault upon himselfe; that when his loving and tender-hearted Master would have healed, and recovered him, yet would not be healed;

healed; but continued still obstinate and rebellious in his sinnes, just like one of those, *Quos non vincas verbo, nec verberare, neque lauro, neque loro*: which are not to bee won by words or blowes, neither by punishment nor reward, neither for love nor feare: *Et quibus cum benefeceris, peiores fiunt*; but such an one, as the more is done for him, the worse he is; as the Church of the *Jewes*, of which God by his Prophet complaines; saying, *What could I have done more unto my Vineyard, that I have not done unto it?* And yet behold, *Quando expectavi vvas, fecit labruscas*; When I looked for grapes, it brought forth wilde grapes: *Isa. 5. 4.* or like a barren field, which instead of Barley bringeth forth Cockle; and Thistles instead of Wheat: *Job 31. 4.*

But O God! that any heart should be so hard, or any minde or soule so obstinate and perverse, as not to be mollified and broken: *Tanta amoris suavitate*, with the sweetnesse of such love, and the tender mercies of such a lover; but to continue like *Pharaoh*, *Qui incudem non cor gerebat in pectore*, (as one saith) which instead of an heart carried an Hammer, or an Anvile rather, in his breast and bosome; *vultus & vultus male gratus, & ad tot muneris surdus*: so was *Judas* deafe to all goodnesse: stopping his eares at Christs charmes, charme he never so wisely.

But for use, as well the comfort of the godly, as the terrour of the wicked, if our blessed Jesus be so loving and kinde, patient and long suffering towards those that set him and sell him at so low a rate: then much more will he be so to those that esteeme so highly of him, as to set their hearts sincerely to love him, and faithfully to serve him all dayes of their life.

Si honoras O dulcis Domine,

Inimicum amici nomine;

Quales erunt amoris carmine,

Quite canunt & modulamine? saith a Poet.

If hee vouchsafe to call *Judas* friend, which was so false unto him: as, Friend, wherefore art thou come? *Matth. 26. 5.* then much more those that are his friend indeed. Yea, Yee are my friends (saith he to his Disciples) if you doe that which I command you: *John 15. 14.* And *Abraham* is said to be the friend of God, *Esay 41.* and *James 2. 23.* and *Christ* calls *Lazarus* his friend, *John 11.* Blessed then, yea, thrice blessed are they that have gotten Christ to be their friend; by whose friendship much good shall redound unto them; as true pleasure, right and rich profit,

and gr at dignity and esteeme. For Christ not onely wisheth; but willeth all good to his friends; I meane his true friends; and such as continue to the end. He doth communicate therefore all his blessings unto them, not only temporall, but spirituall and eternall too. He hath taken their humane nature upon him, that so he may the better make them partakers of his nature which is divine. He is in them, and they in him; living and working each in other. They will and will the same things, and he makes them partakers of all his secrets. And for the better confirmation, and strengthening of this league of friendship betwixt them, he stirs up their mindes to constant and continuall prayer and supplication; whereby they doe the more frequently, and familiarly converse and confesse together. The godly man thereby laying his wants and desires, reverently and devoutly, fervently and freely open, before his compassionate and tender-hearted God, and friend; and God on the other side, as a true friend indeed, breaking backe againe to the heart and soule of his humble suppliant and servant by enlightning his minde and understanding with divine consolation; and granting of his requests in such measure as he findes to be fitting and needfull for him: *O sanctum commercium in quo de Dei gloria, & hominis salute agitur!* O holy and heavenly conference and commerce (saith one) where Gods glory, and mans salvation is so hapily treated of and advanced? Rejoyce then O yee godly, in that you are become of the household of God, and firmly united unto him; though otherwise you be odious and hatefull to the world. For you are hereby invited to the Supper of the Lambe; Christ himselfe being become your husband, and his father your friend. Love therefore, reverence and feare God, who is the Father of your family: and he will be loving and carefull for you againe as for children, and those of his owne household, the household of faith: yea, rejoyce (I say) as the familiar companions of God, the friends of God, the guests of God, the Spouse of God. For the good shepheard Christ Jesus is your friend, and your friend Christ Jesus is the good shepheard; by whom seeing yee enter, yee shall be saved: and shall goe in and out, and finde pasture, *John 10. 9.* And therefore bid adew to all humane friendships and worldly familiarities, as whereby your minde is drawne away from this that is divine. For know yee not, saith the Apostle, that the enmity of the world is the enmity of God? *James 4. 4.* for whosoever will bee the friend

friend of this world, maketh himselfe the enemy of God; as there followes. Let God and his Christ then be your friends; and the world, the flesh, and the Devill, your utter enemies for evermore. And this sufficeth for the first use, the comfort of the godly.

Secondly, let us here consider, what a dangerous thing it is to give way at the first to the vitious inclinations of our hearts and minds, and how neere unto utter ruine such are, as doe not betimes *vini sibi inferre*, as one saith; make resistance to the uttermost of their power against the lewd suggestions thereof, when they doe arise. For the devill is a subtile and a sly serpent; *qui unuscuiusque ingenium & mores novit*; which knowes unto what affections and lusts especially each man is inclined by nature; and accordingly layes his baits and snares whereby to intangle and intrap their soules. As the Patriarch *Iacob*; when he would have the sheep and goats to bring forth their young spotted and party coloured, used at their watering times and places to lay rods; *Cortice partim erecto, partim retento*; with the rinde partly pilled off, and partly kept on; whereby they became of sundry colours; which shining and shining in a cleere water; *tempore coitus*; at the time of coupling and conceiving, fastened such an impression thereof in the senses of the dammes, as that it did bespot the young ones in the wombe.

Ita demon sensibus nostris varia deliramenta obijcit, &c. (saith one) Gen. 5. 12. & Iudas. so doth the devill continually lay before our senses, many vain and deceivable objects; that so in one kind or other he may bespot our soules with sinne. As objects and shewes of revenge to the wrathfull; of luxury to the lustfull; of arrogancy to the proud; and especially of farther and greater gaine to the covetous, as here to the traytor *Iudas*. Where we may justly take occasion to discourse a little farther off the sleights and subtilties he used towards him in this kind. For this crafty fox, and sly insinuating serpent, understanding well enough on which side *Iudas* mind was to be assaulted and assayed (as having found out) that howsoever he were inclined to many, or as some say, to any sinnes, so that none came amisse unto him; yet especially to this of Covetousnesse: *Ergo parte hostem aggreditur, qua sibi persuadet aditum facilius fore parandum*: Therefore that he might plant his battery against such a breach where he knew before-hand that he should find the least resistance: *ultra currentem suadet ulterius currere*, &c. he perswades him, that was forward and hasty enough of himselfe, yet to make more

hast unto his gaine, and to lose no time nor opportunity, by which he might obtaine so great, so good a prize. For the truth is, he had once before made tryall how this bait, this sweet bait of gain would be entertained and swallowed by this gaping gudgeon: and how his rods would take in this kinde, but he did not, he durst not peele them, nor pull off the ryme as now he did, but went more closely, more covertly to worke. And that was, when he caused him to complain of profusenesse and waste, at *Maries* anointing of the head & feet of our blessed Saviour, saying, Why was not this ointment sold for three hundred pence and given unto the poore? *Iohn 12.5.* thereby hiding and cloaking his covetousnesse under an hypocriticall vayle and mantle of charity, and providing for such as were in want: whereas he said this, not that he cared for the poore, but because he was a thiefe, and had the bag, and bare that which was given as there followes, *vers. 6.* But now that he is thoroughly acquainted with the minde and manners of his Client, by this former tryall and experiment of him: *Non in occulto, sed in aperto pugnat*, he fights not so closely, so cunningly, but goes more publikely and plainly to worke than he did before. For having once found him comming, and gained his consent and assent unto his wicked and lewd suggestions, he presently enters into his soule, *Rapit hominem, circum-agit et phantasmata, non jura sub Cor-tice virgis, sed detestas oculis probet videndis*: he violently possesse the man, compasses and canvasses his troubled and distracted thoughts and wandring and unsetled imaginations, and manifests his stratagems to the view of the world without any cover, any care to hide or conceale the same. For as the Scriptures testifie, soone after he had received the sop, Satan entred into him, *Iohn 13.27.* that is, tooke full possession of him, as the marginall notes expound the place: so that he led and carried him into what desperate and sinfull courses he would himselfe.

Oh then let me entreat you to take heed and beware of the inticements and occasions of sinne in its beginning, in its first entrance, before it lay too violent hand and hold upon you. For the longer you shall give entertainment therunto, the surer and faster hold the Devill has of you, and the harder you will finde it to vanquish and overcome at the last; if ever you be able to master it at all, which *Judas* you see could never doe; but was quite overthrowne and undone by it, both body and soule for ever. And therefore I say, *Principiis obsta*, let it be your care to resist

rent beginnings of evill, and to kill the Serpent in the egge. As
Bernard, Cura in ipso utero pessima matris praeficiat germen: so say I,
 take care to strangle the seed of sinne whilst it is in the wombe,
i. e. in the heart, in the thought, before it come into action, or
 ever it doe see the light. For Satan knowes how to make a nest
 wherein to nourish and cherish sinne, even of our smallest
 thoughts and cogitations, if we neglect them too long, and permit
 them to take their owne sway, their owne swing within us. And
 therefore as it is his continuall care to suggest unto us, *Cogitationes*
mali thoughts of evill: so let it be ours so to resist and with-
 stand them, as not to permit them to become, *Cogitationes*
malas, not to proceed so farre as evill thoughts, *i. e.* not to nestle or
 roost within us. For as *Luther* said well: Howsoever he could not
 hinder the birds and foules of the ayre from flying over his head,
 yet he would be sure to keep from them building nests, and making
 harbour in his beard: so howsoever we cannot hinder Satan from
 buzzing and suggesting into our hearts and foules wicked and un-
 godly thoughts: yet we may so withstand him and them too, as
 that they shall never burst forth into actions, and become wicked
 and ungodly deeds. Because as he that cuts off the head of the
 Serpent, slayes the Serpent it selfe; so he that resists sinne in the
 first motions and beginnings of it, destroyes it so thoroughly, as
 that it can never rise up againe to prevayle against him, either in
 in this world, or that which is to come. For as the conception
 of lust brings forth sinne, so it is the finishing of sinne that brings
 forth death; as the Apostle speaketh, *James 1. 15*. And he that
 can thus resist sinne it selfe, when it begins to seize and take hold
 upon him; doth therewithall resist also the author thereof, that
 is, the Devill: *Et prostravit inermem*, and so confound him, as
 that he takes away his weapon from him, and leaves him naked James 4. 7
 and without defence; according to the same Apostles direction:
 Resist the Devill and he will fly from you, *Chap. 4. 7*. But all
 this *Julias* did not; he did not withstand the first motions of evill
 in his covetous heart, but gave full and free way, and consent
 thereunto: and so is brought *Gaudium ad hunc miseriam*, as it
 were by degrees unto this height of sinne and misery; as to me-
 ditate first of the means how to betray his Lord: and then se-
 condly, not to meditate it onely, but to put it in practise also by
 seeking opportunity to doe it; as the Scripture testifieth. And
 having found it, he cryes, *Quid dabitur?* What will ye give me,
 and I will deliver him unto you? Once

Once more therefore let me entreat every one of you, to beware of covetousnesse, of too much care to fill the bagge, lest *Loculus* prove *Lacuum*, *quo capiari & traharis ad interitum*; the bagge prove but a baite to ensnare thee, and to draw thee to destruction both of body and soule. And to finish this point, and say no more of this subject; let me also advise you all, and oft n, to take this into your considerations; That none of Christs Apostles perished, but he that bare the bagge. And therefore looke to it, you that are masters of the bagge; not onely in the singular, but in the plurall number: for if *Judas* perished that had but one, what danger are you in that are masters of so many? there being many shrewd temptations, and that in severall kindes in mens inordinate and over-much care and desire to fill their bagges: so that this onely hath bene the occasion of many, if not most sinnes in sundry others besides *Judas*: As of Theevery in *Achan*, Bribery in *Ghezi*, Murther in *Abab*, most notorious lying in the Souldiers that were set to watch the Sepulchre of Christ, hypocriticall dissembling in *Ananias* and *Saphira*, Simony in *Magas*; besides (as I say) Treason in *Judas*: What will you give me? and What shall I give you? corrupting all conditions, and callings both in Church and Common-wealth. But I list not to particularize, hoping that all my hearers and readers, of what ranke and condition soever they be, will make application themselves, and inferre, that *Si junguntur in culpa, non separabuntur in poena*: If they joyne with these men in their sinnes, they must looke to be partakers also of their plagues; as it is threatned, *Revel. 18. 4.* Which consideration may be a meanes, *Cohibere manum, etiam si non animum*; if not out of conscience of sin to restraîne all mens hearts from affecting, (as I desire) yet out of feare of punishment to hold backe some mens hands from effecting such monstrous and prodigious impieties; as I hope. And this sufficeth for the first circumstance in the sufferings of our Lord and Saviour Jesus Christ, (*viz.*) the treason of *Judas*.

THe second Circumstance which I intend to take notice of in the sufferings of Christ, (for a large volume would not serve to discourse of all) shall be that which he took notice of himselfe, and tax his adversaries for it, in the 26. of *S. Matthew* Gospell, saying, Ye be come out to me as it were against a theefe, with swords and staves to take me; *Versè 25.* of the same Chapter. For the Text tels us, that after *Judas* had compacted with the

Jewes for thirty pence to deliver him into their hands; he received a band of men, and officers of the High Priest, and came thither with lanthornes, and torches, and weapons, saith Saint *Iohn*, Chap. 18. Verse 3. And S. *Matthew*, and S. *Marke*, they tell us what these weapons were; even swords and staves, *Matth.* 26. 47. and S. *Marke* 14. 43. and S. *Luke* sayes, that *Judas* went before the company: *Luke* 22. 47.

I had thought beloved, that we had done with *Judas* the last day; yet here you see it is our hap to meet with him againe: *Sed tantum mutatur ab illo, ut vix cognoscatur eundem esse*; yet so changed, as that you will scarce know him to be the same man. For then he went up and downe like a flimme, and a fly companion, that had gotten some stolen or counterfeited commodity under a threadbare cloake, cying in a corner; Sir, will it please you to buy? What will you give me? you shall have it worth your money; He use you well, and afford you a very good penny-worth. But here he comes like a brave Gallant, a great Commander, in the head and front of the troupe: He is suddenly become a Captain: Hee hath gotten a Company, and a Band of men; and which is more strange, he hath gotten money to boot. Strange indeed; I believe many of our Martialists in former times, in the *German* and *Low-Country* wars, have found it so; which have bin faine to make great friends, and disburse great summes themselves, before they could attain to so much honour as to procure a Company: When as *Judas* ye see hath done it in the turne of an hand; or as we say, with a wet finger. But beloved, the wonder will be the lesse, if we shall but take into our consideration the desperatenesse of the designe, and the danger and difficulty of the imployment: For great undertakings must have great encouragements, and well performed great rewards: Now this was no lesse, then even to take and kill the Lord of life; his very Master, Maker, and Redeemer. A task too hard, and a service too hot, I hope for our times; so that none of us will either envy or repine at the easie and hasty preferment of our new Captain *Judas*: nor readily & willingly undertake his pains to gain his place; run his hazard to reape his hopes. For beloved, if they had not met with an adversary that was more mercifull, then themselves powerfull, (though they were an hundred to one) they had bene all dead men at the very first onset, the first assault. For Saint *Iohn* saith, that as soone as Christ had laid unto them, I am he; they went backward and fell to the ground:

John 18. 6. Ego sum dicit, & impios dejecit. He did but say, I am he; (saith Saint *Austin*) and the very word cast the wicked to the ground. Whereupon he demands, *Quid judicaturus faciet, qui judicandus hoc fecit? Quid regnaturus poterit, qui moriturus hoc potuit?* He that could doe these things: at the time of his Humiliation, when he was ready to dye, and be judged by others; what shall he doe? nay, what shall he not doe, when hee shall come in his Glory to reigne, and be judge himselfe? Surely he shall cast his enemies lower then the ground, even to the nethermost Hell at that time; that was able to cast them upon the ground at this. They went backwards and fell to the ground: And there they should have layne, if any body else had done such a thing but he. For, who but a Christ, but a God, would have suffered his enemies; such enemies to have risen againe, when hee had once gotten them at such an advantage, as to have them on the ground? I cannot chuse but thinke, that if *Virgils* valiant Captaines, *Enrius* and *Nisus* had beene there, (of whom it is said:

Enrius.

*Egressi superant fossas noctisque per umbram
Castra inimici petunt; multis tamen ante futuris
Exitio, &c.* that is,

Over hedge and dike they past like men of might,
Their foes to assayle within their Campe by night.)

What a worke they would have made with *Indas*, and his cowardly company; *Purpuream vomit ille animam*: one should have vomited out his bloud and his breath together. And from another, *Caput ipsi aufert Domino, truncumque relinquit sanguine singul. antem*; His head should have beene stricken from his shoulders, and his trunk onely left to sigh out his last gaspe: *Revicem & Regi Turno gravissimus Augur; sed non augurio potuit depellere vestem*: And that neither the greatest Priest nor Prophet among them, should have beene able with all their skill, to have prevented the fatall blow; but, *atro tepefacta cruore, terra terique malent*: The very ground on which they were fallen should have beene both moistned, and heated with their bloud. And for *Iudas* himselfe, we will suppose him to be *Rhetum vigilantem, & cuncta videntem*; sed magnum metuens se post cratera tenebat: A cowardly Captaine that would either have hid himselfe, or run away for feare. Or to leave the Poet, and come to the Prophet, if the Angell, the destroying Angell that was in the Campe of *Senacharib*,

Synachrib had been but permitted to have taken his course; they would have beene found in the morning to have beene all dead Corpses as 2 *King.* 19. 35. But Christ a friendly adversary as yet, although with the breath of his lips alone, he were able, not onely to astonish, as here, but to slay the wicked, as the Prophet sayes of him, *Esay* 11. 4. *Deus enim latebat in carne,* (saith Saint *Austine*) For God lay hid in the flesh, yet commands his followers to put up their swords into their sheathes, and would not suffer them to strike a stroake in his defence. *Sed,*

Corpora magnamino satis est prostrasse leoni.

Pugna suum finem, cum jacet hostis habet. Ovid.

Our *Judaes* ly on doth care to fight no more,
When once he sees his foes upon the floore.

No, notwithstanding he had them at such an advantage, as that he might easily have taken them, that came to take him, having them all at his mercy, as we usually speake in the like kinde; yet he gives them their lives. And which is most to be wondred at of all the rest, his owne too. For if he had not, it could never have beene taken from him by force: as hee saith himselfe, No man taketh my life from me; *sed pona eam a meipso*; but I lay it downe of my selfe, *John* 10. 18. And because I doe so, therefore my father loveth me, as it is in the verse before, (*viz.*) 17.

Now as Saint *Chrysostome* speakes; *Ubi animum ponendi potestas est & sumendi, ibi moriendi non est necessitas sed voluntas:* *S. v. 1. d. 9. 1. c. 1. d. 9.*

Where there is power to lay downe and re-assume life at pleasure, there dying may well bee voluntary, but not constrained or inforced: Which likewise the Prophet affirmeth, when he saith, *Oblatus est, quia ipse voluit*, as the Latines read it, *Es.* 53. 7. He was offered, because he would. And the Apostle also confirmeth, saying, *He humbled himselfe and became obedient to the death of the Crosse,* *Phil.* 2. 8. Now if he did it himselfe, it shewes he was willing thereunto, or else it should not, it could not ever have beene done: But being willing, he permitted his adversaries that came here to take and apprehend him, to rise againe when hee had them on the ground; and which is more, he demanded of them whom they sought; and when they had told him, *Jesus of Nazareth*, he answereth them againe and againe that he was the man, *John* 18.

All which I say, shewes his forwardnesse and willingnesse to

be taken: Which yet notwithstanding will not excuse their wickednesse, as I shall prove unto you; For howsoever the Philosophers say, that *volenti non fit injuria*, There can be no injury done to one that is willing: yet the Divine, by admitting of a distinction will deny the Axiome; because as Saint Bernard sayes, *In similibus factis, causa dissimilis, similis causa judicium*: In the same facts, if there be a different cause, there must be likewise a different judgement. And Saint Augustine in this very case, *diversa intentio, diversa facta facit*: A diverse intention makes a difference in the fact, though it seeme to be one and the same; as here, God the Father is said, *Tradere filium suum pro nobis*, to deliver his Son to death for us: Rom. 8. 32. and likewise, God the sonne, *Tradere seipsum*, to deliver himselfe for me (saith the same Apostle elsewhere (*viz.*) Gal. 2. 20. and lastly, *Judas* to deliver him into his enemies hands. Now then as the same Father there objects: *Si pater tradidit filium, tradidit & seipsum filius, Judas, quid fecit?* If the father deliver the same, and the Son himselfe; what evill hath *Judas* done? *Quae res discernit* (as he goes on) *patrem tradentem filium, &c.* What is that makes the difference betweene the Fathers delivering of the sonne, and the son of himselfe; and *Judas* his delivering of his Lord and Master? seeing the action seemes to be in all, one and the same? Why, He tell you saith he, what it is, *Quia fecit hoc pater & filius in caritate, fecit hoc Judas in prodicione*, The Father and Son, did it out of love and charity; and *Judas* out of malice and treachery; his *traditio* being *proditio*; not properly a delivering, but a betraying of him into his enemies hands. So that, as he concludes the businesse, We are not so much to regard and consider: *Quid factum*, as *quo animo & voluntate factum*: Not the thing done, as the mind and intention of the doer: in regard whereof, as the Father is to be magnified and glorified for thus delivering of his Son, and the Son to be loved and adored for delivering of himselfe: So *Judas* on the other side is to be condemned for betraying of his Master, though his Master seeme and be never so forward, never so willing thereunto. *Num proditus Christus orbem liberavit universum, & proditor tamen Gehennam meruit possidere*, as Chrysostome speaks. Howsoever the betraying of Christ, were a delivering and a freeing of the World from much misery and thralldome, not onely temporall and spirituall, but eternall too: yet the traitor that did it, deserves no lesse then eternall torments for his labour,

labour, *Traditus in cælis patris sedet in dextera, traditor autem apud inferos collocatus, tormenta debita sceleratus expectat, &c.* as he goes on. And though hee that was betrayed sit now at the right hand of his Father in the highest Heavens: he that did betray him, must expect nothing else but according to the lewdnesse and wickednesse of his minde and worke to be cast into the bottomlesse lake, there to be tormented for ever and ever. And this, beloved, being a Circumstance which of necessity was to be cleared in some one part or other of this discourse, I thought it fit to doe it here, where occasion is in part offered from the coherence and dependance of that which went before, that so it may save me a farther labour, when the like objection shall offer it selfe againe in that which followes, as many times I beleieve it may: but to proceed.

They came out against him with swords and staves to take him; *Et Judas antecedebat eos*, saith Saint Luke, cap. 22. 47. i.e. and *Judas went before them: tum pedibus, quam moribus*, saith one, as well with his feet, as affections of mischief and malice towards him. So that as he was the foremost in the consultation and seeking opportunity to betray him as before; so here againe in the execution and finishing of the designe. He brought them on upon the danger, upon the assault, get off againe how they can. But beloved, it should seeme by this, that he was not the Captaine, but the Lievtenant rather, whose office it is usually to be the leader and to bring up the men: whereas the Captaine walkes in the reere, comes behinde to keep them close to their rankes and files, and see there be no stragling nor starting aside from the company. Which may very well be. For, as *Judas* went before, so out of question, *Satan* came behinde and followed after, carefully heeding all opportunities for the best advantage of the day; day said I? no, it was no day-worke, it was a deed of darkenesse; the blackest, and yet the brightest that ever hell brought forth: The brightnesse thereof proceeding from the power and providence of an eternall God, that was able and willing to worke good out of evill for his owne glory, and the benefit of his Church and chosen: And the blacknesse from the mischievous and malicious purposes of an infernall devill and his associates, who held a councill of warre, against no lesse then the Lord himselfe, and his Anointed, Christ Jesus the Righteous. And if they had found it needfull to have put the tryall of the businesse

Præionavali, to a navall battaile or sea-fight, and so had concluded and resolved upon a ship of warre for the imployment; why then, Satan had been the Master, and *Iudas* the Mate: but seeing they found that Land-forces onely would serve the turne, the milchievous Devill was made the Captaine, and the treacherous Apostle the Lievtenant; who therefore is said to goe before them, and to leade them on. And as he led them, so Satan led him; that is, was his instructor and director in all this hellish conspiracy and plot. For he had entred into him, as you heard before, and therefore did not follow onely after, but in him; yea, went with him and before him too.

Neither did *Iudas* goe onely before this company; but before and beyond all other traitors that ever were, and ever will be to the worldsend. And that in a foure-fold respect: to wit, in the matter, manner, cause and cruelty of his treason. The matter first, For none ever did or shall betray God and Man together in one and the same person, but he. The manner next, in that he did it with a kisse, the token of love: but the most treacherous token of the lewdest love, and the unkindest kisse that ever was given. The cause, thirdly, none, being not provoked at all, except it were by his owne wicked and corrupt heart and sinfull soule, and the price as little, even thirty pence: which in respect of a valuable consideration, is as a thing of nought. The cruelty last, not being to be paralleled in divers respects, by any eitel precedent or subsequent examples, as shall be shewed hereafter. But I must but point, and passe, having a long journey to goe.

But the true reason (as it should seeme) why *Iudas* went before the company, as it doth appeare by the Evangelists, was this: that he might have the better opportunity to kisse him. For Saint *Matthew* saith, he had given them a token, saying: Whomsoever I shall kisse, that is he, lay hold on him: and forthwith he came to Jesus and said, God save thee Master, and kissed him, *Math.* 26. 48. 49. Whereupon our Saviour Christ replied unto him againe, saying; *Iudas* betrayest thou the Sonne of man with a kisse? *Luke* 22. 48.

Now *Hugo Cardinalis* on the 84 *Psalme*, reckons up sundry sorts of kisses, that are spoken of and rehearsed in the holy Scriptures and word of God. But for the maine partition and division, he makes onely two kindes of them: to wit, *Oscula bona & mala*: good

good and evill kisses. And among the good, he styles the first, *Osculum unionis naturæ*: the kisse of the two natures, Godhead and Manhood in the Man Christ; according to that of the spouse: *Let him kisse me with the kisses of his mouth*, Cant. 1. 10. that is, let him come and shew himselfe in his humane nature, as the said Cardinall and most of the antients doe expound the place: which is, *felix osculum*, &c. in quo non os ori imprimitur: sed Deus homini unitur, as Bernard speaks. An happy kisse, by which the Godhead is united to the Man-hood; and not one mouth joyned to another. The second, he styles *Osculum pœnitentiæ*; a penitent, or repentant kisse, as that of *Mary Magdalen* who ceased not to kisse the feet of our blessed Saviour, *Luke. 7. 45*. The third, *Reconciliationis*, a reconciling kisse; as that of the father of the Prodigall; who espying his loose and lewd sonne a farre off, had compassion upon him, ran to meet him, fell upon his necke and kissed him, *Luke. 15. 20*. The fourth, *Congratulationis*, a congratulating kisse, as that spoken of in another place of the *Canticles* by the Church of the Gentiles: that of Ierusalem (as the notes on the same Text expound it) saying; Oh that thou wert as my brother, that sucked the breasts of my mother, I would then find thee without and kisse thee, Cant. 8. 10. The fifth, *Fœderis*, the kisse of Covenant; as that of *Laban*, who after the Covenant made betwixt him and *Iacob* his son in law, kissed his sons and his daughters, and blessed them, *Gen. 31. 44, 45. verses*. The sixth, *obedienciæ*, the kisse of obedience; as that which *Jacob* gave to his father *Isaac*: when he called him; saying, Come hither and kisse me my son, *Gen. 27. 26*. The seventh, *Gratiæ*, the kisse of grace and favour, as that of *Solomon*: They shall kisse the lips of him that answereth upright words, *Prov. 24. 26*. The eight, *Osculum gloriæ*, the kisse of glory and honour; as that of *Samuel* to *Saul*, when he tooke a viall of oyle, and poured it upon his head, and kissed him, and said; Hath not the Lord anointed thee to be governour over his inheritance? *1 Sam. 10. 10*. And these are the good kisses which the said *Hugo* hath observed and found out to be in the booke of God. He hath some bad ones too, though not so many. The first whereof he calls, *osculum Meretricis*, the harlots kisse, spoken of by *Solomon*, when she caught her lover and kissed him, *Prov. 2. 13*. The second, *superbiæ*, the kisse of pride, spoken of by *Iob*, when he said: If mine heart did flatter me in secret; or if my mouth did kisse my hand, *Iob. 31. 37*. which is as much as if he had said; if I have been proud of any

thing I have done. The third *Idololatrie*, the kisse of Idolatry; spoken of by God himselve to *Eliu*, when he said unto him, *I wil leave seaven thousand in Israel, even all the knees that have not bowed unto Baal, and every mouth that hath not kissed him: 1 Kings 19. 18.* And lastly *Fraudu*, the deceitfull kisse, spoken of by *Solomon*, when he saith; *The wounds of a lover are faithfull, and the kisses of an enemy deceitfull, Prov. 27. 6.* And thus beloved, we have runne over so many kisses, till at last we are returned againe to the kisse of our traytor *Judas*; which we are now to speake of. For if ever any, then this of all others may be said to be *Osculum fraudis*, a deceitfull kisse: when *Judas* being to betray his Master, came unto him and said, *Hail Master, and kissed him.* For, what greater deceit can there be, then, *cum per pacis indicium, pacis rumpitur sacramentum*; as Saint *Austin* speaks: to breake the peace and league of friendship, that is, and ought to be between man and man; under the shew and signe of strengthening and confirming it: *Et ab osculo incipere bellum, ubi consuevere gentes bella finire*, as S. *Chrysostome* saith: and to begin a war there, where others have usually made an end; that is, in friendly imbracing, and kindly killing each of other. In regard whereof, he doth well deterve: *Vi guttur ejus prophanum quod hodie Christo extendit ad osculum, crastino illud extensurus sit ad laqueum*; as the same Father *Chrysostome* goes on: i. e. That that prophane and un sanctified throat, and neck of his, which this day he stretched forth thus deceitfully to kisse his Master, the next day he should stretch forth again, readily and really to receive the halter: Which accordingly came to passe; for the text saith, *He went and hanged himselfe: Math. 27. 5.* Never any kissed Christ to so lewde a purpose, and therefore neither with such bad successe: For, as *Stella* saith, *Perpende quantum distet osculum Jude & Magdalene*: Doe but weigh with your selves, and consider the great distance and difference betweene that kisse of *Mary Magdalen*, and this of *Judas*.

For as the Bee and Spider by a diverse power:

Sucke honey and poyson from the selte-same flower.

So *Mary* and *Judas* from the kisse of Christ. *Judas in facie osculatus est Salvatorem & periit, Magdalena vero in pedibus, & incolumis, & voti compos evasis*: *Judas* kisses the face of our blessed Saviour, the very fountaine of life, and yet perishes; as a moderne Poet saith:

Judas

Ser. 121.
ck Temp.

S. I. d.
5. ser. pas.

Judas of life doth misse,
 Just at the gates of life and blisse:

Whereas *Mary Magdalen* kisses onely his feet, and is become not onely safe for the present, but saved for evermore. The reason whereof is onely this: that the one kissed him *Osculo penitentiae & sinceritatis*, that is, With the kisse of sincerity and repentance: and the other, *Osculo malitiae & fraudis*; with the kisse of malice and deceit. *Mary* kissed him, *Mentis affectu & commixtione spirituum*; with an affectionate minde and spirituall touch: But *Judas* onely, *Oris tactu & conjunctione lubricum*; with an orall touch and corporall conjunction of the lippes: comming unto him, and saying, *Hayle Master, and kissed him.*

Now, if any demand the reason why *Judas* gave this ceremony of a kisse for his token; it is rendred by Expolitors to be this. Because Christ after the fashion and custome, that was then in use amongst his Countrey-men the *Jewes*, (and also amongst the *Romans*, and other Nations; as it were easie to shew, if it were much materiall) did ordinarily after that loving and familiar manner entertaine his Disciples and Apostles at their returne, when at any time they had beene absent from him for a season: *It ostenderet regressum & ingressum eorum esse gratum, & pacificum*; that so hee might manifest unto them that their entrance and returne was very welcome and acceptable unto him. And therefore *Judas*, that he might be the lesse suspected, of having any ill minde or meaning towards his Master; came onely in this ordinary and loving way of salutation, crying, *Hayle Master, and kissed him*; as you heard before: that so they that knew him not, either by face or favour, might take notice which was he, and so be able to distinguish him from the rest of his company, and to take the right man, by not mistaking one for another, which was all they cared for, their malicious mindes being more bent against him, then any: nay, then all the rest. And they had some reason to be suspicious, and jealous of his escape; because he had conveyed himselfe secretly from them, at the least once before: as you may see, *John 8.* and the last verse.

But *Jesus* takes it ill at *Judas* hands, that he should make *Sigillum dilectionis signum perditionis*; the seale of love the signe of treachery, and a kisse the key of his Treason; by which himselfe had manifested so much love to him, as well as to his fellow Apostles: and therefore cryes unto him as you have heard, *Judas, he- trayest*

trayest thou the Sonne of man with a kisse? which, he doth onely to shew the unsufferable lewdnesse, and unpardonable wickednes of such notorious hypocritie; and not out of any wonder or astonishment at the thing, considering he could not be ignorant, how, that long before this, *Job* did the like to *Amassi*, when he tooke him by the beard to kisse, and smote him with a sword into the fifth rib; making a friendly embrace the preface to a deadly blow: as you may see, *2 Sam. 20. 9, 10. verses*. And *Cain* also long before that, not much unlike when he egged his brother forth of doores, with an *Egediamur foras*; come brother, let us goe walke, and take together: and in the meane time, whilst his tongue thus annointed him with oyle, his heart and hand conspired together to murder and mangle, butcher and betray him.

Now then, if these things have beene done so long since, not onely to the Saints, but also to the Sonne of God; why then, let us be contented with like patience to suffer, if at any time we be tryed with the like assaults. Let us be content, willingly to put up injuries at all mens hands, seeme they friends or foes; for in so doing, we shall heape coales of fire upon their heads, and become conformable to the example of Christ, that hath done the like before us, and for us. Let us neither curse nor revile those that have offered such indignities and injuries to us, nor yet provoke them farther by biting and bitter language; but onely reprove them friendly, as Christ did *Judas*, and the *Jewes*; when he said unto the one, *Judas, betrayest thou the Sonne of man with a kisse*; and to the other, *Yee be come out unto me as to a theefe, with swords and staves*; and the like: For, *Quis erit impatiens in seren-*
16. Mat. 26. da injuria ab amico, cum Christus proditur à Discipulo? saith *Ribannus*: who can be impatient, though he suffer injuries from his friend, when he sees his Master Christ Jesus so patient before him when he was betrayed by his owne Disciple?

Secondly, take notice what a dangerous thing it is to betray Christ with a kisse, as all hypocriticall professors doe; and such as making shewes of religion and devotion outwardly and to the world, are yet in their hearts and soules neither truly religious, nor devout indeed; but having only a forme of godlinesse, have denied the power thereof, as Saint *Paul* speaketh, *2 Tim. 3. 5*. And likewise such as eat the body, and drinke the blood of Christ in the Sacrament, when as they are neither truly sorrowfull for their sinnes, nor in love and charity with their neighbors, neither yet in-

tend

tend to lead new lives ; but come only for custome and fashion sake, as compelled thereunto more by law than love: and therefore doe not earnestly hunger and thirst after the righteousness of God and his Christ ; but retaine still *voluntatem peccandi* ; a will and desire to returne to their old sins againe, as the dog to his vomit, and the sow to her wallowing in the mire. But these I say, yea all these betray Christ with a kisse, in making shewes of being his followers and servants, when as in their hearts and minds they are nothing lesse. And therefore in their so doing they are no other, no better than very traytors also to their owne soules.

Thirdly, let all Gods children learne hence, to beware of the faire face and flatteries of the world, which is nothing else but a traytor and a false friend to all those upon whom it fawneth most, smiling upon some with the pleasing lookes of wealth and riches, killing others with the lips of love and pleasures ; and hugging and embracing a third sort in the armes of honour and preferment, and so under the shewes of friendship, betraying all to eternall death and destruction.

And lastly, let every one as Christ adviseth his Apostles and Disciples ; beware of those that come unto them in sheeps clothing, but inwardly are ravening wolves ; Let them beware of them, I say, that they doe not worke them a mischief before they are aware. For, *Quando bonum ore faris, mala corde tamen meditaris, Oscula que Domino Judas dedit hec mihi, mias* ; Their kindneses are but like Judas kisses, watching opportunities to betray thee into thine enemies hands. And therefore saith the Poet: *Timeo Danaos & dona ferentes* : an enemies kisses are wounds : the overmuch and sudden kindnesse of such men as these, are but the very marks of treason. For he that useth me better than he was wont, will betray me, saith the Italian proverbe. And the heavenly Proverbs of Gods Word affirme, That the bitter wounds of a lover are better than the sweet and sugred kisses of an enemy that hates thee to the death, as you have heard before out of *Proverbs 7.13*. And therefore as the Prophet adviseth, so let me: trust not a friend, neither put confidence in a Counsellor; but keep the doores of thy mouth from her that lyeth in thy bosome. For the son revileth the father, the daughter riseth up against her mother, the daughter in law against her mother in law, and a mans enemies are they of his own house, *Mic. 7.5, 6*. And this sufficeth for the kisse of Judas.

But saith Christ, ye be come out unto me as against a theefe,

with swords and staves. Yea, and which is more, Lord, as to the worst of thieves, to a theefe of the night, with lanthornes and torches. Neither is there cause, why thou shouldst either wonder, or be troubled at it. For seeing thou art not come to suffer for thieves as well as for other sinners, there is reason thou shouldst be handled as a theefe, and beare their punishment: although thou knowest no sin in thy selfe, yet God hath made thee sin; yea all sin for us, that so we might be made the righteousnesse of God in thee, saith Saint *Paul*, 2 *Cor.* 5. *ult.* And therefore thou must, say thou art contented to be numbred among the wicked; as the Prophet foretold of thee, *Isa.* 53. 12. And if among the wicked, then among the thieves and robbers as well as any other sinners whatsoever: that so thou mayest save some of them that have bin such, and deliver others from the hands of those, that are and will be such for ever. Thou hast told us thy selfe, that the theefe commeth to steale, kill, and to destroy, *Iohn* 10. 10. by which words, an old

Postill tells me, there are three sorts of thieves designed and described: The devill, death, and the wicked man. The devill, *Quia insidiatur anime*; because he seeks to destroy our soules. Death, *Quia insidiatur vite*, because it seeks to kill us and deprive us of our lives; and the wicked man, *Quia insidiatur bonis*, he seeks to steale from us and rob us of our goods. Now the last of these thou savest, so many of them as will repent with the good theefe, and put their trust in thee. And the other two thou vanquishest, so that they shall not prevaile either against thee or thine, to their destruction or confusion: as will be manifested more at large in that which will follow and ensue upon this subject, when we shall come to speake of thy death, buriall, and the like. And therefore if these thine enemies use thee as a theefe in comming out against thee with swords and staves, torches, and lanthornes, and such other instruments as whereby they used to take and apprehend thieves and robbers withall; it is but thy fathers justice against our sins, which thou camest into the world most cheerfully and willingly to satisfy & undergo. But yet I must confesse, that seeing thou wert innocent as well from these as all other offences, both thy sufferings and thine enemies finnes are the greater, in that they did these things unto thee without thy desert. And therefore there is a great deale of reason, that they should be punished and thou pitied accordingly. For if it be a thing much to be condoled and lamented to see an innocent and honest man

to be apprehended, and violently laid hold upon: yea, drag'd and haled, pinioned and manacled too, and so carried to prison; and thence afterward brought to the Barre, and forced to answer for his life: then much more when these things are done, *Calorum & Angelorum Domino*, to him that is Lord both of Heaven and Earth, as it was unto our blessed Saviour; who as the Prophet speaketh, was led as a sheep unto the slaughter: *E/ay* 53. 7.

Wherefore our Saviour did but justly complaine of their injustice, in saying, They came out unto him as to a theefe, when they came to take him. For whereas it is the property of theeves, first, to steale and rob men of their goods; and then to fly and run away after they have stollen, according to that question and demand at the Barre; Did he fly for the same? as also to hide and conceale themselves in corners and obscure places, and many times to lay violent hands; yea, to hurt and wound those that shall seeke to resist and withstand them in their robberies; as it is said of the *Bandettees* in *France*, that they seldome rob, but they kill too: Why, Christ did never any of these things; but was so farre from doing them, as that he did the cleane contrary. For instead of flying, he went to meet them when they came to take him; and when the officers knew him not, hee told them that he was the man: *Vltro se dans in manus eorum*; yeelding himselfe willingly and readily of his owne accord into their hands. And instead of hurting, or being any wayes in such kinde prejudiciall to any man, he did infinite good to all men; healing them of all manner of sickneses and sores, that stood in need of his helpe either of those wayes. And lastly, he was so farre from robbing, or taking any thing unjustly from them, as that hee would never be sole owner, or possesse any temporall thing as his owne: but rather spend and imploy all such things as he had, as his gifts and graces; his labour and his learning; yea, and his very life, and all, for the benefit and salvation of others: and therefore I say, it was a great point of injustice in them thus to come out unto him as to a theefe, with swords and staves.

And that which is added by our Saviour himselfe in the text, addes also an increase to their mischief, and his misery: that is, that while he was daily, or in the day time, teaching in the Temple among them, they tooke him not; but made choyce of the night to doe it in: and therefore came with lanthornes and torches, aswell as swords and staves to take and apprehend him:

which speech of Christ, howsoever it principally tend to shew his power and their weaknes in that they could not apprehend him, nor lay hold upon him till himselfe was willing: so that *Santum erat cum gladiis quarere eum qui nullo se offert, & in nocte investigare quasi latentem, qui quotidie in Templo docet*: that is, It was but a foolishnes in them to hunt after him with swords and staves, which did of his owne accord offer himselfe unto them; or to seeke for him in the night, as one that concealed himselfe, and usually lay hid, when as he was daily to be scene, heard, and had, teaching in their Temples. Yet, withall it bewrayes their wickednes also, and their base cowardise; that when they durst not resist and withstand him in the day time among the multitude, and before the people; that rather then not doe it all, they would be content with an unseasonable houre, and doe it in the night; when his friends, if he had any, should be all sleeping; and his enemies onely waking to doe the deed.

Sed factum congruit tempori & personis, saith Saint *Ambrose*. *quia cum essent tenebre in tenebroso tempore, tenebrosus opus exercebant*: But the fact was agreeable enough to the time, wherein, and persons by whom it was performed.

A darksome night to those that were darke with sinne,
Being most fit to doe their deeds of darknesse in.

And Saint *Austin* saith, *Sempiternus dies ita membris occultabatur humanis, ut lateris & facibus quereretur occidendus à tenebris*: that is, The eternall day was so vayled and obscured under humane members, that such as were darkenesse themselves, could not finde him out to massacre and murther him, except with lanthornes and torches. So that yee may guesse (beloved) by the time and season, as what manner of men they were, so what manner of worke they went about; even no other, no better then a worke of darkenesse. For, *Qui male agit, odit lucem*, saith our Saviour himselfe; *John 3. 20.* He that doth evill, hates the light. And Saint *Paul* saith, That they which are drunke are drunken in the night: *1 Thess. 5. 7.* (and it were to be wished, as not altogether so bad as now it is, that wee could say so to:) and *Job* saith, that *Oculus adulteri observat caliginem*: that is, That the eye of the adulterer waiteth for the twy-light, and that the murtherer riseth early, and killeth the poore and needy; and in the night he is as a theefe: *Job 24. 14, 15.* answerable to that of the Poet, *Ut jugulent homines, surgunt de nocte latrones, &c.* so that this,

it should seeme, is the speciall time, when the Devils ministers walke their rounds, and play their parts, observing another rule of the Poet: (*viz*) *Noctem peccatis & fraudibus obice nubem*: to cast a cloud upon their frauds, and the night upon their sinnes. There being no such time for varietty and villany as this; because the nights off-spring for the most part, are, as the Orator numbers them, *dolus*, *metus*, *latrocinia*, *fraudes*, *querelæ*, &c. cozenages, robberies, murthers, and the like.

But the truth is, *Judas* and this company that come here with their lanthornes and torches to apprehend Christ, are for the Devill both by night and day, plotting in the one what they practise in the other; the day being for the invention, though the night for the execution of their lewde designs. And therefore we can expect no other but devillish workes and actions from them; neither must they expect any rewards, but what are answerable therunto: which is, *Goe yee cursed into everlasting torments, prepared for the Devill and his Angels*: as you may see *Matthew 25*.

41. For

Into utter darkenesse they cannot chuse but runne,

That thus with torch-light seek to obscure the Sunne.

And this shall suffice aswell for the kisse of *Judas*, as that other Circumstance of their comming out unto him with swords and slaves, lanthornes and torches, and the like, to take him.

The next Circumstance ensuing these in the sufferings of our Saviour, is their apprehension and taking of him, as Saint *Marke* saith; Then they laid their hands upon him and tooke him: *Marke 14. 46*. And Saint *John* adds, That they bound him too: *John 18. 12*. At the doing whereof all his Disciples forsooke him and fled, as Saint *Matthew* saith; *Matth. 26. 56*. And Saint *Marke* likewise in his former 14. Chapter, at the 50. Verse. A word or two first of the flight of his Disciples, and their forsaking him. because I desire to handle his mentall sufferings all together: and then afterwards I will proceed to his attachment and binding; and the rest of those afflictions, which he may more properly be said to have sustained in his body.

Then all the Disciples forsooke him and fled: which is a circumstance (beloved) that may well seeme to adde as much to our Saviours sufferings, (his mentall sufferings I say) as any of the former; to thinke that they which had bene so long trayned up by him, and upon whom he had bestowed so much time and paines

to instruct and establish them in his faith; (they continually hearing his heavenly Doctrines, seeing his powerfull Miracles, observing his holy conversation and comportment throughout the whole course of his life: and lastly, acting and performing miracles themselves by his vertue and might alone,) should now grow to faithlesse and faint-hearted, as to forsake and leave him in his troubles; and that even in his enemies hands. It being *Faciinus capitale*, (as one saith) A capitall crime, for children in the time of danger to forsake their Parents, or subjects their Sovereigne, or Disciples their Master. All which notwithstanding, yee see here hee hath experience of in himselfe; being forsaken as a Father of his children, as a Lord of his vassals, and as a Master of his Disciples; and to last as I say, all alone, even in his enemies hands. As *Iob*, no doubt his type in this, complaineth, when he saith; *Hee hath removed my brethren farre from me, and mine acquaintance are become strangers to me; my kinsfolke have fayled me, and my familiar friends forsaken and forgotten me: Iob 19. 13, 14.* So that he may justly complain in the words of a moderne Poet of our owne:

G. Herbert. Sacred Poems. p. 20.

All my Disciples flee, feare puts a barre
Betwixt my friends and me. They leave the starre,
That brought the Wise men of the East from farre.

But the truth is, he was for a time forsaken of his heavenly Father himselfe; which made him to cry when he was upon the Crosse, and that with a lowd voice too, saying, *Eli, Eli, Lama sabachthani*, i.e. *My God, my God, why hast thou forsaken me? Math. 27. 46.* And therefore it is the lesse wonder, that he should be so of his followers and Disciples, which were but weak and faint-hearted, fearefull, and sinfull men. Neither did they doe it without a Prophecie, for *Percute pistorum & dispergentur Oves gregis*, saith *Zachary*, i.e. *Smite the Shepherd and the Sheep shall be scattered*, *Zach. 13. 7.* Which very Prophecie our Saviour himselfe applies to this very purpose, in foretelling and forewarning them of this their dispersion and scattering, and that answerable to the said Prophecie, they should all be offended at him this night, *Math. 26. 31.* But the forespeaking and foretelling of it, I doe confesse, doth not excuse them for doing of it, no more then Christs foretelling of *Peters* deniall, did lessen or extenuate the hainousnesse of his sinne.

Howsoever some there are that seeme to thinke, that they had
a suffi-

a sufficient dispensation for this their flight, even from their Master himselfe, when he spoke those words unto his Adversaries, saying, If you seeke me, *Sinite hos abire*, then let these goe their way, *John* 18. 8. As also when before this time, he counselled and advised them, That if they were persecuted in one City, they should fly into another, *Matth.* 10. 23. Neither doe I finde, as I must acknowledge, any writers upon this subject, whether ancient or moderne, Fathers or other latter Divines, Postillors or Expositors, that are very forward to censure or condemne this their flight as a notorious fault or a grievous crime in them, but onely as a matter of weakenesse or infirmity; as not being yet so thoroughly grounded and settled in the Faith of Christ, as afterwards they became to be. And *Erasmus* saith, that *Infirmis licet fugere*, It is lawfull for the weake to fly, as being unfit as yet to suffer martyrdom and persecution; in regard (as we may conceive, that their irresolution and ungroundednesse in the faith, may occasion their backsliding and revolt at the first sight, and horror of the affliction, and so bring rather losse than gaine, to the cause of Christ. But the time will come (as he goes on) *in quo fugisse negasse est*, In which to fly shall be accounted as bad as to deny. Of which you know, what our Saviour himselfe saith, *He that shall deny me before men, shall himselfe be denied before the Angels of God*, *Luke* 12. 9. But in the meane time when the Gospell and truth of God can gaine nothing, but rather (as I say) suffer much losse and detriment by thy death and suffering; *Fugito, latita*, saith the same *Erasmus* still; Fly in Gods name, and keepe thy selfe close for a better opportunity, till a fitter season doe offer it selfe in which thou mayest doe good. For by that course, it may so fall out which *Demosthenes* speaks of; that, *Vir qui fugit, redintegrabit praelium*; He that flies to day, may live to renew the battaile to morrow, or at another time. As indeed it fell out accordingly with these Disciples of our blessed Saviour; which howsoever they were but weake and infirme at the time of the apprehension or taking of their Master, which as you have heard occasioned their flight; yet they proved afterwards the proclaimers of the Gospell to all people, and the Heralds of salvation unto all soules; preaching the truth of Christ boldly to their faces from whose presence they had fled before.

But when a man is so confirmed and settled in his faith himselfe, as that withall he is able to strengthen his brethren. and that his death

death or other sufferings, whatsoever may bee profitable, and bring forth plentiful fruit unto the Church of God; and his blood bee as seed sown in good ground, springing up to the increase of faith in divers others: Why then I say, it shall be a great disparagement for himselfe, and a detriment to the Church of God for a follower of Christ to fly: for every one whom Christ hath called to his faith, and the knowledge of his truth, must doe his best to bring his brother to Christ too; as *Andrew* did *Peter*, and *Philip* did *Nathaniel*. For, *Nascitur indigne per quem non nascitur alter*, saith the Poet; which if it be true in naturall generation, that he is borne but to little purpose that doth not propagate his kinde, then much more in spirituall regeneration; which seeing it is done no way better then by constant profession of the Gospell, even unto death and bonds: because *Sanguis Martyrum est semen Ecclesie*; The blood of Martyrs hath ever proved the best seed of the Church: therefore in such cases it is not lawfull for him that professes Christianity and Religion, either to withdraw, or conceale himselfe; but he ought rather, *occurrere carnisfici*, even to meet the hangman in the face, then to step a foot out of the way to prevent and avoyde the danger. For howsoever, as *Bernard* sayes, *Persecutio & temporalis omnis adversitas, pro loco & tempore aliquando fugienda erit: cum autem necesse fuerit, viriliter toleranda*, that is, Persecution, and temporall affliction bee sometime according to place and occasions to bee avoyded and eschewed; yet when need is, it must be manfully tolerated and endured.

John 1.42.

25.

54 m. 3.
 Dominica
 ut iamis
 Palm.

27.

But enough of this, onely an Use or two from the flight of these Disciples, and running away from their Master; and then wee will end this Circumstance. First then, let us take notice, that those men are like unto these, that is, but weake in faith, which are content to serve Christ onely in the time of prosperity, and while all things goe well with them; and that no trouble or affliction come thereby: but when any crosses or calamities arise, whereby they shall be necessitated, and driven to forsake either their wealth, or their will, their profit or their pleasure; or suffer and sustaine any other the least detriment, or disgrace by his service; why, then presently they withdraw themselves, and leave him.

It is to be doubted (beloved) that Christ hath many such Disciples in these dayes; many which,

Ut comes radios per Solis euntibus umbræ est,

Cum latet hic pressus nihilus, illa fugit: as a Poet saith:

That can be content to follow Christ as the shadow doth the Sunne; that is, so long as it shineth: but when once it begins to be darkned with clouds, it instantly vanisheth away. So in time of prosperity, all men for the most part, will be content to be Christs Disciples; but when tribulation or persecution cometh for Christs sake, by and by they are offended; as our Saviour himselfe saith of them: *Matth. 13. 21.* or as Saint Luke hath it, *Tempore tentationis recedunt:* that is, In time of temptation they goe away; *Luke 8. 13.* yea, many with the sonnes of Zebedee would be Christs Disciples, if he had an earthly Kingdome to advance them to places of honour; that so one might sit at his right hand, and the other on his left: but when it comes to this reckoning, that they must pledge him of that bitter cup of his Crosse, of which he is now ready to drinke a full draught before them; then it is to be doubted that most of them will be ready to say with the carnall *Capernaïtes* in the Gospell, *Turpis est hic sermo;* This is an hard saying, who can heare it? as *John 6. 60.* But beloved, we must know that it is not enough for a Christian to confesse Christ and his truth in the *Halcyon* dayes and times of peace and plenty, but they must also sticke to it when trouble ariseth for the same: For it is but an easie matter to professe the Gospell while all is calme and quiet, and the weather faire (as wee say;) but the tryall of constancy and perseverance is to be seene onely in adversitie, as one saith; *Tempore duro est inspicienda fides:* As the valour and courage of a Souldier is best seene in the hottest skirmish; and the skill of a Mariner best descried and discerned in the greatest tempest: so the faith and constancy of Christians is best tried in the most grievous persecutions. For in the dayes of tranquillity and peace, what hypocrite gives noe way unto the Gospell? Who will not favour it, so long as it is in the generall favour of the world? What *Persian* so prophane, that will not become a *Jew* to enjoy their freedoms and prerogatives? as *Hester 8. 17.* But when the world and the Gospell part, and Truths followers are followed with hatred and contempt, threatened with fire and faggot; then comes the tryall of a true faithfull Christian indeed, and not before.

It is the glory of the Angell of *Pergamus*, that dwelling where Satans Throne was in those dayes, when *Antipas* Gods faithfull

Martyr was slaine; yet he had not denyed his name: *Revel. 2. 13.* And the argument is strong for the uprightness and integrity of *Job*, against the cavill of Satan; that when the fence was removed, which he had suggested to be the hold-backe of *Job* from blaspheming the name of God; yet as the text saith, That *Job* continued still in his feare: *Job 10. 11, 12.* We have most of us given the Gospell entertainment so farre at the least, as to become professors and hearers of it; and no marvell, for it hath the credit and the countenance of the times; yea, and the sword of the publick Magistrate in defence and protection of it, (which the Lord of his infinite goodnesse vouchsafe still to continue amongst us.) but if such times should come againe as some of our fore-fathers have lived in; and as were in the Primitive dayes of the Gospell, I meane those *Marian* times of bloody Persecution; wherein we must either deny, fly, or die, What would wee doe then? It is to feare, that it would then be found, that many which now make faire and glorious shewes, seeming close and inward friends to Christ; would give him the slip with his Apostles here, and disclaime all acquaintance with him, (as Saint *Peter* for his part did) rather then expose themselves to danger for his sake: and our too much love of this frayle and momentary life, drive us often into many base shifts to save it: yea, to hazard the losse of our soules for ever, onely to gaine a few uncertaine minutes of breathing to a sicke and crazie body. *Peter* (I say) vowed, though all the world forsooke Christ, that he would never leave him: yet for feare, denies him thrice, and forswears him too. *Marcellinus* twice cast graines of incense into the Idols fire: *Ecebolus* turnes thrice: *Spirs* revolts and despaires.

But I shall not need to presse this point any farther, as being halfe impertinent to these dayes of peace; wherein taking up the Crosse to follow Christ withall, is amongst those duties, which it judiceth to performe *præparatione animæ*; rather in the readinesse of our mindes, then the present action and execution of our bodies: because (God be thanked) it seemes to be a far off. Howsoever, we may doe well (beloved) to examine how we stand resolved, in case the Lord should call us to suffer for his names sake; and to arme our selves for such a time, though it never come: as a wise Mariner, that in a calme makes all his tacklings strong against a storme: and as the carefull Fen-man, or Marshman, mends all his bankes in Summer, to prevent the drowning of

of his grounds in Winter. And if we finde our hearts to be so firmly set and settled, that we will rather forsake all, than foregoe our Master Christ Jesus; our resolution in this kinde shall passe for execution, in the sight of God; and it shall be held as done, which we would have done, if we had beene put vnto it, though it never bee done indeed. For, *Non Martyrium sola effusio sanguinis consummat* (saith Saint *Austin*) *nec sola dei palmam exustio illa flummarum*: It is not the sword alone, nor the fire, which makes a Martyr, but a man may be a Martyr without blood-shed; *Et sicca morte*; and by a dry death, attaine unto the Crowne of a Confessor.

For we must know, beloved, that there are three kinds of Martyrdome. The first, *Operis & voluntatis*, both of the will and worke; as that of Saint *Stephen*, related and set downe at large, *Acts 7*. The second, *Operis, sed non voluntatis*, of the worke, but not the will; as that of the Infants of *Bethlem*, recorded by Saint *Mattheu*, *cap. 2. 16*. The third, *Voluntatis, sed non operis*, Of the will, but not the worke; as the Martyrdome of Saint *John* the Evangelist, reported in the Ecclesiasticall History. Answerable also to that of Saint *Paul* before his death, when he said unto *Agabus* and others, I am ready not to be bound onely, but also to dye at *Jerusalem*, for the name of the Lord Jesus, *Acts 21. 13*.

Now beloved, we must resolve to be Martyrs in this last kinde at the least, or else we are not worthy the name of Christians. We must resolve therefore, I say, to continue and abide by Christ, not onely in his, but in all our owne temptations also, or else we can never bee partakers of his glory among the Saints of light. For there is no hope of the Crowne, if we do not helpe in some measure to carry the Crosse; neither can we be sharers of the spoiles and booty, if we fight never a stroke in the battaile: But either cowardly (with the Apostles here) runne away from Christ; or with Saint *Peter* deny him, rather than runne the hazard of persecution which may arise for his names sake. For whosoever shall be ashamed of me and of my words, among this adulterous and sinfull generation; him shall the Sonne of man be ashamed of when he commeth in the glory of his Father with all his holy Angels, saith our Saviour himselve, *Marke 8. 38*. And therefore if you would have Christ not to forsake you in another world, doe not you forsake him in this, whether in word or deed, practise or profession, heart or hand, but be constant in your

Faith holding out unto the end; notwithstanding never so many dangers which may threaten you for your profession sake. For all the afflictions of this life are not worthy to be compared with the glory which shall be shewed unto us in the life to come, saith Saint Paul, *Rom. 8. 18*. And this sufficeth for this use.

2. Use.

Secondly, Take notice that these Disciples followed Christ, *Vsq̃ue ad Passionis tempus*; as one observeth, *i. e.* Till the time that his Death and Passion drew neere and was at hand; but then they forsooke him and fled: so thy Parents, Kinsfolke, Children and Friends, and all other good things of this world, will be content to serve and attend thee whilest thou art alive, and to live like, as we say: But when the ministers and messengers of death begin once to beset and encompasse thee about, they will all forsake thee presently, and leave thee to thy selfe alone: Which may afford us this use to teach us not to put our trust in men, nor in any other earthly thing, but onely in the Lord our most faithfull and constant friend indeed, that will stand to us, and by us, not only in this life, but in that other life also which is to come. But I was so large and long in the last Use, that I am constrained to be the briefer in this. And therefore I doe here end it, when I have scarce made entrance into it: onely shewing you that such an use might be made of it, though I have no time now to enlarge and prosecute it; but am inforced to leave the farther application and amplification of it unto your selves.

There is one circumstance behinde, and that is *Peters* deniall of his Master, which might have beene here added as a great increase no doubt of the mentall sufferings of our blessed Saviour. But I shall purposely omit it because it is a subject that is very copiously handled by divers others, and that hath beene likewise formerly treated of by my selfe in this place; so that I should but *alium agere*, doe that which I had done before, to insist upon it againe. And therefore, the next day (God willing) I will proceed directly to his corporall passions, and that which for our sakes he suffered in his body, when as it is said, *He suffered under Pontius Pilate*. In the meane time, for this present, this shall suffice.



Marke 14. 46.

They layd their hands upon Him, and tooke Him.



Aving formerly at large runne through the mentall sufferings of our blessed Saviour, as well in the treason of Judas, as the flight of his Apostles from him, and leaving of him in his enemies hands: we are at last come to treat of his Corporall Passions, and that which for our sakes he suffered in his body, when as it is said of him, *He suffered under Pontius Pilate.*

And herein I can follow no other, no better method, then what his mischievous and malicious enemies have directed me unto: but that, as they proceed in their abusive and disgracefull carriage of themselves, and usage towards him, so must I in my discourse upon the same. And I intend by Gods permission and your patience, to follow them step by step, untill we see the end.

First then, *They layd their hands upon Him, and tooke Him*, saith Saint Marke, *Capietes enim, quem mundus capere non potest*: Apprehending Him, whom the World cannot comprehend nor containe; according to that of the Prophet, *The breath of our nostrills, the annointed of the Lord was taken in their nets*, Lament. 4. 20.

Where it is very worthy of our most serious considerations, to thinke with what fierce and cruell countenances, menacing and theeatning lookes, malicious and spightfull mindes, this devillish and hellish rabble did invade and assault our blessed Saviour: And so incompassing him round about, did lay their most wicked and violent hands upon him to take him; *Non fidei manus, sed furoris*; Not hands of faith, but fury. So that, *Omnes impetum faciunt in eum, in terram deiciunt, calcant, dilaniant, capillos & barbam evellunt, alapis & pugnis cadunt*, saith a Spanish Postiller: They all rush violently upon him, fling him to the ground, kicke him, spurne him, teare him, pull off the haire both of his head and beard; yea, buffet and beat him with their fists: answerable to that of the Psalmist, *Miserere mei Deus, quoniam conculcavit me homo*, as the

the vulgar *Latin* reads it: *Pfal. 56. 1.* that is, Be mercifull unto me, O God, for man hath kicked or lifted up his heele against me: and likewise of the Prophet, *Dedi genus meum vellentibus*, &c. that is, I gave my backe to the smiters, and my cheekes to them that pulled off the haire; *Esay 50. 6.* in the last translation. So that we may safely sing, and say with *David* in another place; How that he was compassed about with young Bulls, and mighty Bulls of *Basan* did beset him on every side; gaping upon him with their mouthes, as it were a ramping and roaring Lyon: as *Pfal. 22. 12, 13. verses.* Neither could it be more truly verified of the most counterfeite and dissembling *Synon* that ever the world brought forth, then of this sincere Sonne of righteousnesse Christ Jesus: how that,

Proja. 2.

*Undique visendi studio * prophana juvenis*

Circumfuserunt, certantque illudere capto. as *Virgil 2. Æn.*

that is, That the prophane multitude striv'd who should be foremost to mocke and deride him, to put shame and disgrace upon him. All which considered, it cannot chuse but move pity and compassion in the most stony and flinty heart, that ever the world brought forth, to thinke and see; that he, who in Heaven is continually attended and adored, by whole troupes of celestiall powers, and mighty armies of heavenly Souldiers, and hostes of blessed Angels, should be so farre debased and deprived of that so great and magnificent glory and renowne; as to suffer himselfe so readily and willingly thus to be beset and taken by such a raskall multitude of rude and rugged *Renegadoes*, men of no esteeme or credit in the world; and all out of his love to us, that so he might deliver us out of the hands of those our enemies; that held us bound and captive in their snares, according to their owne will, as Saint *Paul* saith, *2 Tim. 2. ultim.* and so were even ready to destroy and devoure our soules. If this his so great and unsearchable love to us, doe not cry and call for a returne of our love to him againe, let our selves be judges: but because every circumstance of his sufferings afford us this Vse, we will leave the farther amplification and enlargement of it till hereafter.

2 Cor. 1. 12.
in Iohann.

In the meane time take notice in the second place; that they did not onely take him, but binde him too, as Saint *John* saith: *Chap. 18. verse 12.* as it was typified of him in *Ezekiell.* Thou Sonne of man, behold they shall put bands upon thee, and binde thee with them; *Ezek. 3. 25.* So that, as Saint *Augustine* saith,

Enm

Eum ligant à quo solvi potius velle debuerunt; They binde him, of whom they should rather have sought and desired to have beene loosed: Yea, which came into the world onely for the same purpose, saith Saint Cyrill; (*viz.*) to have loosed them indeed, if they would themselves; to have loosed them from their sinnes, whom in recompence (as you see and heare) they binde with cordes.

Incilis Princeps diris additur,
Et ut latro ligatus ducitur. That is,

Leading him captive as a Theefe,
And bound in chaynes that is their Chiefes:

But oh you unthankfull and ungratefull wretches, is this the reward you give unto him, that set you free from the *Egyptian* bondage; thus to binde him for his paines? to tye those hands that created and made at the first, and still preserve and uphold the whole frame of this universall world? And which is more, are the authors of that liberty and freedome which your selves doe now enjoy? (For I am the Lord the God, which have brought you out of the Land of *Egypt*, that you should not be their bondmen: yea, I have broken the bonds of your yoke, and made you goe upright, saith this Lord himselfe unto them: *Levit. 26. 13.*) *Haccine ergo reddis Domino, popule stulte & insipiens*; Doe yee therefore so reward the Lord O yee foolish people, and unwise? said *Moses* unto them long since: as you may see, *Dent. 32. 6.* And therefore much more foolish and unwise now, to thinke themselves able to binde him (unlesse he were willing thereunto) that came into the world, onely to let them that were bound to goe free, as the *Psalmist* speaketh; *Dominus solvit compeditos*, The Lord loosneth the prisoners: *Psal. 146. 7.* causing *Peters* chaynes when he was in prison, to fall off from his hands; *Acts 12. 7.*

And therefore it is but a point of folly, if not madnesse in them indeed, to comfort and solace themselves overmuch, in this their new prisoners bondage, seeing although they have bound him, yet they have not vanquished nor overcome him: For, *Quod vincunt, non acti est sed volenti*; His bonds proceed not so much from their conquest, as from his owne consent. And besides, in this their binding of him, they doe but tye themselves both bodies and soules the faster, and the surer to their owne damnation: as indeed doe all others, that in these dayes doe likewise tye the hands

of our blessed Saviour by their sinnes: as first they doe, which either distrust his providence over them, for the provision and welfare of their bodies; or despaire of his mercy towards them for the salvation of their soules: or lastly, that doubt of his assistance in any other their temptations and afflictions; whether corporall or spirituall, whether of minde, or body, or both.

Secondly, they doe the like, which doe so resist his divine and holy motions and inspirations, which many times hee breatheth and infuseth by his heavenly blasts, into their hearts and soules; as that they doe not permit and suffer him to have his free operation, and worke out his owne worke within them: but either carelessly neglect him, or wilfully reject him when he offers divine grace unto them.

Thirdly, they that are ungratefull and unthankfull for benefits and blessings formerly received, doe also so tye up Gods hands, as that hee can conferre and bestow no more upon them; but doe plainly manifest and declare, that they are very unworthy of those, which they have already had, and received.

Fourthly, they which upon all occasions are not ready and willing to cooperate with Gods divine grace, by faithfull and carefull imployment of their talents to farther and greater benefit and increase; but are so cold and sloathfull in good things, as that they bury and hide their talents: and rather extinguish and quench the spirit, then cause it to flame and burne out, as they ought to doe, by being diligent and zealous in good works; free and forward to all holy actions and endeavours. For, *Aguntur homines à Spiritu Dei; ut alii agant, non ut ipsi nihil agant*, saith Saint *Austin*; Men are so led and guided by the Spirit of God, as that by his assistance they must also worke and agitate themselves; and not doe nothing towards their owne salvation: which the very word Assistance doth plainly import. For he that doth helpe and assist his friend in any thing, doth it not altogether for him; but together with him, doth helpe to perfect that which he was not able to finish, and fulfill by himselfe alone. So, that as the same *Austin* else where, *Qui fecit te sine te, non salvabit te sine te*; He that made thee without thee, yet will not save thee without thee.

And lastly, the proud *Justitaries*, which are ready presently to thinke highly, and magnify themselves for those good things that are in them; (although they be not *nata*, but *data*; not their
owne,

owne, but such as they have received from the Lord: and with the *Pharisee* in the Gospell, to boast and bragge of their owne righteousnesse and holinesse, above, and beyond others; and that with a kinde of scornfull rejection, and disdainfull detestation and demonstration of *Iste Publicanus*, The poore *Publican*, and all other their neighbours and brethren in comparison of themselves: as too many in these dayes doe. Why these I say; yea all these do so binde and tye up the hands of our blessed Saviour and Redeemer, as that he cannot goe forward with the worke of their salvation, no more then he could doe his great workes and wonders in his owne Countrey, and among his owne people, for their unbeliefs sake: as *Matth.* 13. 58. and *Marke* 6. 5. And therefore let me entreat and perswade you, to beware of these and the like fearefull sinnes, if ever you meane that God and his Christ shall save your soules.

And thus in the flight first of his Disciples, and then in the apprehension and binding of our Saviour himselfe after ward; ye see the truth of those things fulfilled in these dayes of the Gospell, which were long since typified and fore-showne in the time of the Law. First, in the flying of the *Israelites* before their enemies, and the taking of the Arke of God; at the newes whereof old *Eli* fell backward from his seat, so that his necke was broken, and he dyed: 1 *Sam.* 4. 18. where, since the taking of the Arke, was a token and a type of the taking of Christ; (as many Writers observe) I see no reason but that I may safely infer, that the fall and breaking of the neck of *Eli*, the Priest of *Israel* at that time, might fore-shew also the downefall and destruction of the *Jewish* Priesthood, and Ecclesiasticall Policy, at the taking, or shortly after the taking of our Lord himselfe: but this onely by the way. Secondly, the binding and durance of Christ was typified in the casting of innocent *Joseph* into prison, because hee would not consent to lie with his lascivious and adulterous Mistress: *Gen.* 39. 20. And lastly, in the binding of *Sampson* with fetters and chaynes, after that *Dalilah* had cut off the seven locks, and other haire of his head; as *Judges* 16. 19, 21. verses.

But I must confesse that this our *Sampson* would easily have broken these chaynes, & cast away these cords from him, now; when these *Philistims*, these his enemies much worse then the *Philistims*, were upon him; if hee had not beene held with other, with stronger ties then these: they being the chaynes and bonds onely of his

love; and the cordes, nay cart-ropes of our finnes, that are able thus to hamper, thus to hold him. His love first, (as the Poet saith, *Omnia vincit amor*;) is that which doth overcome him that is invincible, and binde him here that is omnipotent: and our finnes next, answerable to that of the Prophet, *Funes peccatorum circumplexi sunt me*; as the vulgar Latine reads it, in *Psal. 109. Verse 61.* that is, The cordes of sinne, or if you please, of sinners, have ingirt and encompassed me round about. As when the razor came once upon the head of *Sampson*, he lost his former unconquerable strength, so that he might be held with cordes, and bound with withes: so when the sinne of *Adam*, whereby he swarved from the will, and deviated from the wayes of God, came once upon the head of Christ, *Teneri potuit & ligari*; His enemies had power to hold and binde him: so that he may complaine as in the Prophet, *He hath hedged me about, so that I cannot get out; and he hath made my chayne heavy*: *Lament. 3. 70.* The false hands, and the foule fingers of the first *Adam*, were lift up after a theevisish manner, wrongfully to take and cause the mouth to taste of Gods forbidden fruit, without the good leave and liking of him the lawfull owner; which gave occasion to our second *Adam* willingly and readily to permit and suffer his holy and righteous hands to be bound as a Theefe, that so he might make full satisfaction for that so foule transgression of the first; and loosen the hands of him and his posterity: in which, by reason of the former offence, they were fast tyed and bound before; according to that of the Poet:

Adæ primi vincula se quatunt,

Adam novum cum nexu ambiunt. That is,

The first *Adams* bands begin to loose,

When to the second they knit the newe. &c.

Sed prob regem vinculum, pro furum scelere; What a thing is this? nay, what a strange thing; to see the King bound for the Theeves offence? strange indeed; but that we are taught and told, that the love of Christ does stranger things for the love of us then this; and all that he might draw sinfull mankinde to the love of him againe, as one saith; *Ligari voluit pro nobis, ut nos sibi alligaret vinculis charitatis*: He would be bound for us, that so he might binde us unto himselfe in the chaynes of charity: yea, as the holy Scripture saith, *In funiculis Adam traham eos, in vinculis charitatis*; I drew them with the cordes of a man, and in the bands of love:

Hosea

Hosea II. 4. To draw then towards an end of this point :

Tu vinciris ut vincētos liberes,

Vincla mea tu fers in manibus

Tuū, rogo me liges funibus.

Since thou art bound the bond to free,
And that my chaynes are borne by thee;
With these thy cordes, Lord tye thou me.

Yea, knit not onely me, but all thy whole Church so fast unto thy selfe in thy faith, and feare, and love unfeigned; that neither height above, nor depth beneath, nor death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor any other creature, as Saint Paul saith, be able to make a separation, or to dissolve the union. And let these thy cords and chaynes so farre loosen the bands of mine, and of all our sinnes, as that they may never rise up against us to condemne us, either in this world, or that which is to come. Yea, so strengthen us with thy heavenly grace, and powerfull assistance of thy holy Spirit; that we doe not conspire with these thine enemies to binde thee againe our selves, by resisting of thy gracious motions, and most holy instincts, or disobeying of thy will in any thing: but enable us in all things to doe as we say, when we pray as thou hast taught us; Lord let thy will be done in Earth as it is in Heaven: *Da quod jubes, & jube quid vis*; Enable us to performe, and then command what thou wilt. Draw us with these the everlasting chaynes and cords of thy love, and then wee will runne after thee in the favour of these thy sweet oyntments and perfumes, as thy Sponse professeth on our behalfe to doe: *Cant. i. 3, 4.* And once more let us pray in our mother tongue, I meane our mothers the Churches language; Thou O gracious Father, whose nature and property is ever to have mercy, and to forgive, receive our humble petitions; and though we be tyed and bound with the chayne of our sinnes, yet let the pitifulnesse of thy great mercy loose us, by the meanes and merit of these bonds and chaynes, and other the sufferings of our blessed Saviour; and for the farther honour of him the said Jesus Christ our Mediator and Redeemer, Amen. And this sufficeth to have beene spoken of the apprehension and binding of Christ, as the first part and parcell of those corporall indignities, which for our sakes *He suffered under Pontius Pilate.*

In the next place he is carried to the seate of Judgement, and
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before an whole Bench, and Court of Judges, which are foure in number; two spirituall, and two temporall. All wicked and very unjust, as by the sequell of this discourse, it will plainly and manifestly appeare; especially the two spirituall ones, *Annas* and *Caiaphas*; which were so farre from upright Judges in this cause, as that they were indeed most violent and partiaall aduersaries; malitiously affected towards him, that was here brought before them to bee judged according to the Law. For who ever heard before that Judges did act the parts, either of pleaders or accusers; or went about to enquire for false witnesses, and suborne them to come in against a prisoner at the Barre; or one that stood before them to answer for his life, as these Judges did? For Saint *Matthew* and Saint *Marke* both tell us, that aswell the chiefe Priests and Elders, as the rest of the Counsell, sought for false witnesses to put him to death: *Matth.* 26. 59. and *Marke.* 14. 55. whereby it appeares that they were very enemies unto him, upon whose life they meant to sit as Judges; which was a most wicked and unlawfull act in them: and such as made Saint *Chrysostome* upon a like occasion to refuse to stand to: saying, *Se nolle temerarium aliquid subire & manifestos inimicos ferre iudices*, as *Sozomen* relates; That he would not abide by any judgement or censure that should be given by his enemies. And it is an ordinary and usuall practise in the Courts of Justice amongst our selves, for a prisoner, if he know, or but suspect any of the Jury to be his enemies, to challenge them; and they shall be put by from passing upon his life or cause. And in some cases, if a man doubt of the integrity or uprightnesse of any Court, whether Spirituall, or Temporall; he may remove his action, and cry with Saint *Paul*, *Appello Casarem*, I appeale unto *Cesar*; or some higher Bench: whereas our Saviour ye see here does none of these things, but is content to let them take their course against him, though his own innocency be never so eminent and evident, and their injustice and iniquity never so great.

But indeed, the truth is, these were the supreamest Courts of that place and time, in which his cause was to be tryed, aswell Ecclesiasticall as Imperiall; of *Cesar*, as the Synagogue: so that from these, except to the Throne of Heaven, there lay no appeale. Now if this be not a great degree of suffering in him, thus to fall into the hands, not onely of his enemies, but such as were unrighteous Judges also: yea, so many of them; all foure such, never

an upright one amongst them; and yet to have no other place to appeale unto: judge yee. If any should demaund of mee, *Plus uident oculis quam uolunt.* what is the reason that in our Courts of Iustice there are usually so many deputed by the supream authority, to sit as Judges together: I might reply with one, that amongst diuers, this surely is none of the least: *Quod ubi pauci Iudices sunt, facile à paucis corrumpi, & in suam sententiam perirabi queant:* That if a single man or two of them perchance, should either for favour or friendship, *piece vel precio*, either by intreaty or reward, bee drawne aside to the perverting of justice: or not be ready and willing upon all occasions to right the cause of the innocent; yet they should not all be such: But that the one halfe of them might stand up for truth and equity against the others; or if it should so fall out, (which God forbid) that *major pars* should *vincere meliorem*; The greater part should sometime overway the better: yet, that one at the least should speake his conscience freely, and plead the cause of the innocent boldly; that so the iniustice and unrighteousnesse of men might not altogether prevaile against the truth, which is of God; but that *equum & bonum*, that which is right and good might take place: and true judgement and justice bee seene to flourish in our Land. For where all are such, as in this case of Christ, that there is never an honest or righteous man upon the Bench; there righteousness it selfe is sure to be arraigned, and innocency condemned; Justice perverted; and all Lawes, be they never so sacred and religious, violated and broken.

Now in our Saviours case, I say, besides that some of them had declared and manifested themselves to be his enemies: why the others also, as well as they, were wicked and unjust too; there being not one of them ready, *patrocinare*, or to defend the cause of this innocent: no nor to speake a word to purpose on his behalfe, although he were the most righteous and harmlesse person that ever the world brought forth, but he suffered some kinde of injury and indignity or other from them all, every one of them apart, as shall appeare unto you more plainly by that which followes and succeeds. For howsoever *Pilat* made a shew indeed of pleading his cause against the Jewes for a time; yet the catastrophe and close of all will make it manifest, that he was as wicked and unjust in his degree and kind as any of the rest.

But let us take them in their order. For Saint *Iohn* tels us, that

In locum.

they led him away to *Annas* first; who was father in law to *Caiaphas*, which was high Priest the same yeare, *Iohn* 18. 3. So that howsoever the cognisance of the cause at this time belonged properly to *Caiaphas*, as being the present high Priest, yet the catch-poles and souldier that tooke and haled him along, carried him first to *Annas*; *non tanquam ad iudicem sed ad hostem; veluti prædam ostentantes*, as *Erasmus* speaks: not as to a Judge that had power to censure him: but as to an adversary, that had a desire to see him, thus under arrest, and in his enemies hands, And therefore as bragging and vaunting of their prey, and glorying in their conquest over him, they carry him unto him, who they knew would rejoyce together with them; and give them praise and thanks, rather then the least discountenance for what they had done unto him. And besides, *Annas* as it is probably to be thought, was of the conspiracy to take him, being one of those that had hired *Judas* to betray him; and procured the band of souldiers from the civill Magistrate to assist and helpe him in the action and imployment. For three of the Evangelists, viz. *Matthew*, *Marke*, and *Luke*, doe all tell us, That he went to the high Priests, in the Plurall number: and They, not He; appointed unto him thirty pieces of silver, &c. as *Mat.* 26. 14. 15. Now then, There being more then one of these high Priests that had done thus, *Annas* must needs be the second man; because we reade not of any other about this time, but onely of *Annas* and *Caiaphas*: who by turnes, as it should seeme, had managed the high Priests office for some while together; as appears by the relation of Saint *Luke*, who saith, That *Annas* and *Caiaphas* were the high Priests when the word of God came unto *John* the Sonne of *Zacharias*; and he began to preach in the wilderness, *Luke* 3. 2. Now then, if these were the men that had promised *Judas* his pay, and it may be the souldiers some gratuity for their paynes; why then, they had reason to repayre unto them both, to give an account of their imployment and undertaking, and especially to *Annas* first, as being the Elder man, and one whose habitation was neerer then the other, as Saint *Austine* and some others doe imagine and conceive. But whatsoever were the true cause, it is evident and apparent by Saint *Johns* relation, that to him he was first carried and brought. Neither did he take himselfe to be so voyded and deprived of all jurisdiction, but that he had power and durst presume to examine him, and question with him. For so is it said, That the high Priest asked him of his Disciples and

In locum.

of his Doctrine, *John 18:19.* which the ancients generally allow to be *Annas*; though *Calvin*, I must confesse, and many other Neoterickes thinke otherwise, *vide* That he was not questioned at all, till he came into the common Councell: And then that *Caiaphas* was he that did it; *Annas* being present, and sitting by as his assistant upon the bench; or at the least, that this question was not demanded him till then; unto which hee gave that answer, which occasioned a stander by to strike him. For hereupon, He the said *Calvin*, takes occasion to observe the excessive rage and unrulinesse of these enemies of Christ; together with the tyrannicall discipline that was exercised by these high Priests: That while they seeme to sit as Judges, *Interea sedunt, ut truculenta bellue*; yet they are as savage as the most furious and fiercest beasts. For in the midst of their Councell and Assembly, where ought of all places to be exercised and shewne the greatest gravity and decorum in their proceedings, a common officer or servant amongst them, assumes so much license and liberty to himselfe, as in the very time of examination and handling of the cause, in the open face of the court; and in sight of both the Judges; to strike the prisoner even without any offence, and that without any checke or reproofe from them againe for his so doing. And thereupon concludes: *Non mirum si in tam barbarico consessu damnatur Christi doctrina; a quo non modo eis equitas exulat, sed eis quoque humanitas & pudor.* It is no marvell that the Doctrine of Christ should be condemned in such a barbarous assembly, whence not onely all right and equity, but even all shame also and humanity is banished and exiled; so far *Calvin*. And *Buissoni* in his Evangelicall harmony, saith; *Non dubium est, quin Iohannes nomine Pontificis, non Annam, sed Caiapham intelligit*: It is not to be doubted, but that Saint *Iohn* by the name of high-priest in this place, meanes not *Annas* but *Caiaphas*.

But when, or where, or by whomsoever this question was askt; it is evident by the text, that when Christs answer thereunto pleased not the standers by, one of them, *dedit ei alapam*, saith the vulgar Latine, *i.e.* gave him a boxe on the eare, or as our last translation reads it, smote him with the palme of his hand, saying, Answerest thou the high-priest so? *vers. 22.* of the former eighteenth Chapter of the Gospell written by Saint *Iohn*. Whereupon Saint *Chrysostome* exclaimes: *Exhorrescat Cælum & contremiscent terra de Inlocum Christi patientia & servorum impudentia*: Let the heavens be sore afraid;

afraid, and the earth tremble and shake for dread at Christ his patience, and the servants impudence: *Et quod alaps Deus percussit petuit*, and to thinke that God could receive a boxe on the eare, or be stricken with the palme of the hand; *O Angeli qui hac intuemini, quomodo filetis, &c.* O ye Angels which behold these things, how is it possible that ye should be silent! how can you contain your hands from fighting, & your tongues from speaking in the Lords defence? or is it because you are astonished to behold so great insolence and madnesse in them, and so much mildnesse and meeknesse in him? so great sawcinesse and perversenesse in them that offer it; and so much patience and humility in him that suffers it? To thinke that a Master should be stricken by his servant; and the Creator by his creature; yea the Lord of the whole earth, before whom the very heavens tremble, and infernall powers shake and quake for feare; should receive such an indignity and affront from a fordid and base slave, yea a vile worme, and very scum of the earth.

O eternall Father and Creator of all things, looke with the eye of pity and compassion upon that amiable countenance and lovely face of thy Christ (*sole illustriorem*, as Cyrill speaks, more bright and beatus then the Sunne) that is, thus smitten with the foule fists and fingers of sinfull man. How canst thou so patiently put up so great an indignity offered to thine onely Sonne, and the Worlds onely Saviour? What punishment should he be accounted worthy of, that should offer the like violence, or once make but a shew of lifting up his hand against the Sonne of an earthly Sovereigne; or other the pettiest King or Prince of the World? when as all the Kings of the Earth are but weake and feeble bulrushes and mushrooms in comparison of this King Christ Jesus, who is both *Rex Regum, & Dominus Dominantium*; King of Kings and Lord of Lords, as the holy Scriptures style him. The hand of *Ieroboam* that was a King himselfe, being stretched out against but a Prophet of the Lords, dried up and withered presently, so that he could not pull it in againe unto him, *1 Reg. 13. 4.* whereas behold a greater then a Prophet is here (yea, one that is King, Priest, and Prophet too, all in his owne person) that is stricken with the fist, and yet striketh not againe, nor makes any other the least resistance. Consider also how God smiteth *Vzzah* with present death for but lifting up his hand to uphold and stay the Arke, being not thereunto lawfully called, *2 Sam. 6. 7.* How many deaths then is this man worthy of that presumes thus to lift up his hand against
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the Lord of the Arke himfelfe, and to fmite him on the face; as *Zedekiah* a falfe prophet fmote *Micahiah* the true Prophet of the Lord on the cheek (our bleffed Saviours Type no doubt in this) becaufe he did not answer the King according to his desire, 1 *Reg.* 22. 24.

But, *O muns infelix!* faith one, This was an unhappy hand indeed that was thus daring and audacious, as to ftrike that heavenly face; whom not onely the Cherubims and Seraphims and all the celeftiall powers above, but every created nature alfo belides, ftrive to worship and adore that divine countenance, *Tam diu in mundo defideramus*; fo long desired to be beheld and feene in the world before it came, with fo many wifhes and prayers, (*O uiam difrumpat celos; Ob that he would breake the Heavens and come downe,* *Efay* 64. 1.) and fo many fighes and teares begd at the hands of God by the Patriarches and Prophets: yea, the very joy of Angels, which they had long expected to looke upon, and rejoyced with joy unfpeakeable when they were once made fo happy, as to behold and fee it indeed. That face, of which *Mofes* fpake when he faid unto God: If I have now found favour in thy fight, *Oftende mihi faciem*, as the vulgar Latine reades it, *O Lord fhew me thy face*, *Exod.* 33. 13. and *David* likewife, when he faid, *Oftende faciem tuam & falvi erimus*, *Cause thy face to fhine upon us, O Lord, and we fhall be faved.* *Pfal.* 80. 3. This, this is the very fame face, I fay, which thefe prophane rabble doe fo foulely abuse, and feeke to difgrace by ftriking it in this fcornefull and contemptuous manner; yea, fpitting upon it and blindefolding of it too; as you fhall heare hereafter. In which, that of the Prophet is wholly fulfilled, which you heard but in part before, when he faid in the perfon of this our bleffed Saviour; *I gave my backe unto the fmiters, and my cheeks to the nippers: and I hid not my face from fhame and fputting,* *Efay* 50. 6. Answerable alfo to that which himfelfe feretold unto his twelve Apoftles, faying, *Behold we goe up to Ierufalem, and all things fhall be fulfilled to the Sonne of Man, that are written by the Prophets. For he fhall be delivered unto the Gentiles, and fhall be mocked, and fhall be fpiightfully entreated, and fhit upon,* *Luke* 18. 31, 32.

O bleffed Iefu! the meekeft and the mildeft Lambe upon the Earth; Whofe heart is fo hard and ftony, as not to be ready to burft for grieffe and melt into teares, at the confideration of this thy wonderfull and unparallelled patience? whereby thou fo quietly

ely sufferest that most beautifull and glorious face of thine (For *in speculis præ filiis hominum*, sayre then the children of men, saith the Psalmist of thee, *Psal. 45. 2.*) to be thus shamefully handled, and ignominiously stricken and spitted upon, by base and ignoble persons, servile and inferiour fellows. *I nunc homo superbe & impatiens, qui subito commovetur*, saith one; Goe now thou proud and impatient man, that art so suddenly moved at the least indignity and affront that is offered thee, and canst not brooke nor beare a distastefull word, nor put up the least and smallest offence without thy wrath and fury from thy friend or neighbour. *Inspece hoc vicum patientie exemplum*; Looke upon this lively and lovely picture and patterne of patience, and learne of him to be meeke and lowly in heart, that so thou mayest finde rest unto thy soule, as himselfe exhorteth thee, *Matth. 11. 29.* Consider the whole course and passage of his Passion, from the first to the last, from the beginning to the ending of it, and you shall finde that he was not once *Commotus in adversarios*, moved or stirred to the least choler against his adversaries, but shewed all mildenesse and gentlenesse towards them that was possible, both in his speech and looks, his words and workes. If ever we meane then to have a share and interest in his sufferings, let us indeavour so neere as it is possible to conforme our selves unto them in meekenesse, and patience, and gentlenesse, and lowlinesse of minde and all other christian vertues which he hath practised and performed before us. For he is left unto us, *propter exemplaritatem virtutis*, for an example of patience, that we should follow his steps, saith Saint Peter, *1 Pet. 2. 21.* And this sufficeth for this time.

John. 18. 24.

Now Annas had sent Him bound unto Caiaphas the High Priest.

Annas idem
quod affli-
gens.
Bosker con.
de Pas.

After the injuries and indignities that our blessed Saviour suffered at the hands, and in the house of *Annas*, whose very name signifies, *Afflicting*; as a moderne Postiller hath well observed. The History of the Gospell goes on, and tels us; how in the next place he was sent by the said *Annas* himselfe, and carried bound to the catchpoles or officers unto *Caiaphas*,

Caiaphas, the present high Priest for the same yeare; where the Scribes and Elders were assembled, and a Concell held, which sought for false witnesses against him, to put him to death: *Matth. 26. 57, 59. verses.* whereupon one in a compassionate and sympathizing manner, cries out; *Ad Tribunal ducis O Jesu, cui flebitur omne genus*: Thou, O Jesus, at whose gracious name all knees doe bow, aswell of things in Heaven and Earth, as under the Earth, as Saint *Paul* saith: *Phil. 20. 10.* art contented to be made to bend and bow thy selfe at the Barre; and before the tribunall of mortall and sinfull man: *Immo pudendum place & indignum*, saith another; *quod Judex decretus vivorum & mortuorum, jam judicandus trahatur ad sacrilega nequissimorum Judicum subsellia*: which is a shamefull and unworthy thing, that he which is decreed by the Parliament, and Court of Heaven, to be the supreme Judge of quick and dead, as the Scripture testifieth; saying, The Father judgeth no man, but hath committed all judgement to the Sonne: *John 5. 20.* should yet be haled and dragg'd along by the violence and insolence of a raskall and scurrill multitude; to the corrupt and sacrilegious Benches and places of torture, rather judicature, of most wicked and injurious Judges. And yet thus our poore Saviour was contented to be served; to be used and abused for our sakes: yea, he was carryed to the high Priest, *Cujus erat de lepra judicare*, To whom it belonged to judge and determine of the leprosie: *Deut. 17. 8.* *Quia reputavimus eum quasi leprosum*; because the wicked doe esteeme no otherwise of him, then as of one leprous and smitten of God, as the Prophet foretold, *Esay 53. 4.* Nay, false witnesses are also sought, for to come in against him; whereby under the colour of Law, they might the more securely and without danger of uproare and tumult among the people, seeme to have some just cause to take away his life. As *Jezebell* dealt with *Naboth*, so doe these painted wals with Christ: Because he would not give his Vineyard to the oppressor, Set (saith she) two men, sonnes of *Beliall*, before him; which may beare witness against him, as if he had blasphemed God and the King: *3 Kings 21.* So because Christ would not give his Fathers honour unto the Devill, when he bade him fall downe and worship him; false witnesses by his; and his instruments instigation and procuring, are sought for to slander and accuse him unjustly, laying to his charge things that hee did not, that hee knew not, saith the *Psalmist*: *Psal. 35. 11.* So that the

mouth of the wicked, and of the deceitfull are opened against him, speaking against him with a lying tongue: *Psal.* 109. 2. compassing him about with words of hatred, and fighting against him without a cause, as there followes, *verse* 3. without a cause indeed. For, though I have redeemed them, yet they have spoken lyes against me; as himselfe complaineth by his Prophet, of them and their ingratitude: *Hosea* 7. 13.

But there was a seeming shew and pretext, I must confesse, of much sincerity and uprightnesse in their proceedings against him. For here is a Councell solemnly called, and met as you see, and that of the greatest and gravest; the learnedst and the wisest men amongst them, as of high Priests, Scribes, Elders; besides the spectators and by standers: before whom it could not be thought, or once imagined, but that all things should be fairely and uprightly carried, by such an Assembly: so that as one saith, *Quis non bona sperasset ab hoc cœu, & multitudine, & reverentia tam illustri?* Who could expect any thing but good from this so famous and illustrious a convention and meeting, as well in multitude and populousnesse, as reverence and shew of honesty? *Speciosa enim hic multa;* Seeing here were met together so many faire and specious pretexts of nothing else but sincere and upright dealings, as a congregation and gathering together of the most renowned and famous men of the City; a certaine forme of judicature after an orderly and solemne sort: a production of severall witnesses, and the like. *Sed larvata hæc omnia,* All these are but masked and dissembling appearances; a vizard only, and no true face of justice: seeing the text tells us, that for all their faire shewes, their intent was foule; even to put him to death: so that he had his doome before his day of hearing, and his judgement before his tryall. For, *Ante collisionem consulta decreta, facta & fata sunt omnia,* saith one; All things were determined and decreed concerning him, before ever they came together; which is a peece of the greatest injustice, and a knack of the lewdest and vilest knavery, that either the Devill can invent, or his instruments actuate: when a man shall have his cause sentenced before it be heard, and himselfe condemned before he be legally convict: this is right devilry indeed. And yet this is our Saviours case in this assembly, witnesses against him are pretended to be sought; but yet they must be false ones, speaking as the Court and Councell would have them; or else they shall not be heard. For, seeing Truth is

to be condemned, it must be done by falshood, or not at all: and therefore, all you that are lovers and friends to Truth, stand by: here's no need of your testimony at this time: *Hæc christianorum uerbis patet*; The doores and gates of this Assembly are so farre from being open to you, as that on the contrary, they are shut against you: to that, *Exeat hac aula qui uult esse pius*; He that is so godly and strict in his Religion, as that he cannot be content either to speake, or heare sayings; to equivocate a little, and stretch his conscience; to pleasure his friends, and confound his foes: hee may, nay he must depart the Court.

It is very fitting, I must needs say, that all publike Officers and Magistrates, for their better advice, direction, and information in all cases, should have their Assistants and Counsellours of State, and publike acts be done in publike assemblies: as well for the praise, and honour, and encouragement of those that doe well; as for the open and exemplary punishment and conviction of those that doe offend. In regard whereof it is true which one saith, *Consilium est bonum*; Counsell is good: (For, *Ubi consilium, ibi prudentia*; Where there is Counsell, there is Wisedome, saith a wise man indeed: and where no Counsell is, the people fall; but where there are many Counsellors there is health, saith Solomon; *Prov. 11. 14.*) but yet take this withall, as mine Author addes: *Si sit bonorum*, if it be of good men, and to good purposes. For otherwise the meetings and Assemblies, Councels and Conventicles of the wicked, are dangerous and deadly; because they travell of mischief, and bring forth ungodlinesse, saith David: *Psal. 7. 15.* Yea, The Kings of the earth stand up, and the Rulers take counsell together; but wherefore is it? even to destroy the Lord, and his annointed: *Psal. 2. 2.* As likewise it is said of the *Pharisees*, That they went out, and tooke counsell against *Jesus* how to destroy him; *Matth. 12. 14.* and what they plotted and advis'd upon then, that they put in practice now. For in this their publike Assembly, in the high Priests house, they seeke for false witnesses to put him to death: So that this surely was no just and lawfull Councell, but a rude and disorderly Conventicle of bloud-seeking, and bloud-sucking Tyrants: like that of *Josephs* brethren, when most unnaturally they conspired against their owne innocent and harmelesse brother to slay him: *Gen. 37. 18, 20. verses.* And that of the *Jewes* against *Jeremy*, when they cryed, Come let us devise devices against him, and smite him with

the tongue: *Jeremy* 18. 18. by which meanes they digge pits for his soule, as there followes, *Verse* 20. As *Joseph* likewise was cast into a pit, *Verse* 22. of the former Chapter: both which were types of Christ in this conspiracy, rayed against him by the *Jewes* his kinsmen, according to the flesh, at this time.

But they were best to take heed that they fall not into the pit themselves at the last, which they thus digge for others. For, *Consilium malum consultoribus semper pessimum*; Evill counsell proves alwayes in the end worst to them that give it: And therefore, Blessed and happy are those men that walke not in such counsels of the wicked, saith *David*; *Psal.* 1. 1. as at which (as one said pleasantly, and yet properly) the Holy Ghost told him, He was not at leisure to bee present: who absenting himselfe likewise from this Congregation, and conventuall meeting of the high Priests, Scribes, and Elders at this time; it cannot properly be called a Councell or lawfull Assembly: but *struma tantum Civitatis*, as one tearmes it; An ulcerous bunch onely, or swelling rayld by the disorder and distemper of the City: which upon the apprehension and taking of Christ, was suddenly in a confused manner congregated and gathered together; the most part neither knowing why, nor wherefore. And thus much be spoken of this wicked Councell and Assembly it selfe. Now let us proceed to the Acts of Court, and first to the examination of the prisoner at the Barre.

You have heard already of his being brought from the house of *Annis* to the house of *Caiaphas* the present high Priest, and of the great concourse of all sorts and degrees of people, to see and heare his examination and arraignment. Now therfore in the next place, you are to heare and see of what matters and particulars he was there questioned and examined; which Saint *John* tells us in the 19. verse of his former 18. chapter, to be two-fold, saying, That the high Priest then asked Jesus of his Disciples and of his Doctrine, of his Doctrine principally, as may be supposed; that so they might charge him with Heresie or foule errors, against the Law of *Mosis*, and Religion established in the Church, and so have whereof to accuse and censure him in the court spirituall: and secondarily, of his Disciples; that so they might bring him within the compasse of sedition, as a disturber of the publike peace and quiet of the Common-wealth; and have whereof to condemne him in foro civili, or the court civill.

The specialties of his examination concerning his Doctrine, might happily be these, or to the like purpose. As first, who was his Master or Instructor in his new Doctrine which he had lately broached and preached to the people? Secondly, why he did seek to innovate and alter their long practised and accustomed rites? and in stead thereof, bring in his owne new devises, as in particular; why did he seeke to thrust out and extinguish their old and ancient ceremony of circumcision, with his owne new-fangled and new-found waters of Baptisme? Thirdly, why he was so cynicall in his life and conversation, and so free in his declamations against the Pharisees, Scribes, Priests, Elders; yea, and even *Hered* himselfe? and why hee alone would seeme to be wiser then all the world besides? And being but three and thirty yeares of age, why he was so bold and sawcy in such a satyricall manner to hire and whip his seniors? Fourthly, why he preached in the fields, and in other secret and private places? And lastly, whether hee could teach any thing of which their owne learned Rabbies, the Priests and Scribes and Pharisees before named, were ignorant?

Concerning his disciples, he might likewise be demanded the number of them first, & why he being a man but of a mean fortune, should take upon him to be better guarded and attended, then others of greater place & calling? yea, *qui sunt, ubi sunt, & qui mente eos collegir*, as *Theophylact* saith, what they were, where they were, whence they were, to what use and purpose they were? and whether it did not favour of sedition and disturbance of the State, to leade about such a crew of disciples & followers after him, without the approbation and warrant of authority? As also in the second place, concerning their strowing him in the streets; why with such pompe, but foure dayes before he entred into the City; the people spreading their garments and cutting downe branches in his way; and his owne Disciples putting their owne cloathes upon the beast he rode on, and attending on foot in great state behinde him? thirdly, what was become of them, since the time of his taking and apprehension? and whether it were not a token of their guiltinesse of some disorderous and riotous practises, that they should thus fly away from him, and leave him in his distresse? Lastly, he might be urged to bewray where they were, out of a pretence of danger to the common-wealth, so long as they lay skulking up and downe the City, hiding themselves in secret corners; and therefore it was very fitting they should be routed from their
starting

starting holes, and brought together with himselfe their master, to publike punishment for their disorders, that so at the last, the State might be freed from feare of further danger by these meanes.

So that, *Lite quesitum ac quesitum reor*, saith mine author, we may easily conceive him to be thoroughly sifted and examined to the full, of all such circumstances, whether concerning his Disciples or his Doctrine, as might in any the least degree advance and helpe forward his condemnation. *Sicut,*

*Hic. d.
C. 1. P. 1.*

*Reges dicuntur multis urgere cucullis,
Et torquere mero, quem perspexisse laborant
An sit amicitia dignus, &c.*

As Kings are said by many cups to try a man, whether he be worthy of their friendship or not: so the high Priest, by many quirkes to try Christ, whether on the contrary he might not deservedly be found to be the subject of their hatred, and object of their despight or not. Neither was *Syon* more strictly questioned by *Primus* concerning the Trojane horse:

*Virg. E.
1. 2.*

*Mibique hæc ediffere vera roganti,
Quo molem hanc immanis equi statuere? quis author?
Quidve petunt? quæ Relligio? aut quæ machina belli?*

then Christ by *Caiphas*, of his Religion, Doctrine, Disciples, their practises and pretexts, and lastly their course of life, that so by their questioning him in many things, they might trip him in something to his destruction and confusion: as the *Pharisees* in the former time of his life, are said to question with him, only to tempt him, and trap him in his speech.

But, *Frustra jactitur rete ante oculos pennatorum*, saith *Solomon*: In vaine is the net spread before the eyes of all that hath wings: *Prov. 1. 17. Oculos ad providendum, pennas ad præcavendum*; Eyes to fore-see the danger, and wings, that is wayes to prevent the danger. For Christ was so wary in his answer, that they could take no just hold or advantage against him to his prejudice, till himselfe was willing to afford it: and then it was rather *Scandalum acceptum*, then *datum* too; An offence not given by him, but taken by them. As they were still ready to snatch at all oportunities that might but seeme to give a colour to his condemnation before the people.

But though many false witnesses came in to testifie against him, yet found they none, saith Saint *Matthem*: *Chap. 26. 60.* because indeed

indeed their witnesses did not agree together, saith Saint *Marke*; Chap. 14. 56. So that, *Quotiescunque interrogando tentarunt, ut invenirent unde accusarent eum; sic eis respondit, ut omnes eorum retunderentur doli, & calumnie frustrarentur*, saith Saint *Austin*: How often soever they tempted him by questioning, that so they might finde whereof to accuse him; his answers were still such, as that thereby their calumnies were frustrated, and their crafty devils retorted, and returned empty into their owne bosomes. For, saith he; *Quid me interrogas? interroga eos qui audierunt, &c.* So that, for answer to the present question concerning his Doctrine, he appealed to the testimony of his very enemies themselves; saying, I spake openly to the World, teaching in the Synagogue, and in the Temple, whither the *Jews* alwayes resort; so that in secret I have said nothing: Why askest thou me? Aske them which heard me what I have said unto them; behold they know what I said: *John* 18, 20, 21. And to that other question concerning his Disciples, he was silent; answering nothing that we reade of in the Scriptures at all: of which there might be many usefull reasons given, but that I finde no leisure at this time, for farther excursions then needs must; having such abundant matter more pertinent to our present purpose of *Christs suffering under Pontius Pilate*, to insist upon: onely let me adde this one note and observation more, out of S. *Austin*, by the way; *Ubi Jesus non respondebat, ibi sicut ovis fitebat*: Where Christ did not vouchsafe an answer, (as at this time and some others of his arraignment and tryall, he did not;) there he is to be taken for the Lambe, spoken of by the Prophet *Esay*; which being brought to the slaughter, yet he opened not his mouth; and for the sheepe, which before the shearer is dumbe: as *Esay* 53. 7. *Ubi vero respondebat, sicut pastor docebat*: But wheresoever or whensoever hee did make answer, there he is to be taken for the Pastor of his people; giving them instructions how to carry, and answer for themselves upon the like occasions.

Concerning that therefore which hee gave in answer, this may be said; that perceiving by the drift and scope of the question, that they were desirous to possess the peoples mindes of his being guilty in an high degree of innovation and sedition: hee shapes his answer accordingly, in this manner: (*viz.*) whereas thou suspectest me, *Seditiosum quendam esse, & in occulto consilia struere*, as *Theophylact*; that is, To be a seditious person, and

*Tract. 113.
in 1.8. 1er.*

Mat. 8: 17
 2. 18. 10b.

one that plots mischief against the State in secret; I tell thee, *Nihil in occulto locutus sum*, I spake nothing in secret; that is, nothing in the least manner tending to sedition: neither, as thou imaginest, doe I innovate, or spake any thing of mine owne broaching; *Tirola vel occulta mente*, with a reserved or deceitfull minde. This is *Theophylact's* exposition of this answer. And he gives his reason too, why he understands it so; *Quia nō sic intellexerimus, quod ad suspitionem Pontificis hac dixerit, videbitur mentiri: nam multa dixit in occulto, &c.* because if it be otherwise understood, he may seeme to have spoken falsely: in regard he spake many things to his Disciples. And for that other part of the answer, Why askest thou me? aske them which heard me; *Nō pertinacis, sed fidentis in doctorum veritate*, saith he; The words are not to be taken as of one obstinate in his opinion, or stubborne in his owne will and way: but as of one that was confident in the truth of what he spake, and therefore he said, Aske these mine enemies; these treacherous Ministers of thine, which have apprehended and bound me, and brought me hither: They are present in the face of the Court, therefore let them speake, if they know any thing that may tend to these abuses or disorders by me. Then which there can be no more undoubted demonstration of the innocency of any man, then when he is ready to appeale to his very enemies for testimony of the truth of that whereof he stands accused. Thus farre *Theophylact*. And Saint *Crysostome* to the same purpose: *Id veritatis maximum est argumentum, quum quis inimicos in testimonium adducit*; It is the greatest argument of verity, to be contented to put the tryall of a mans cause to the testimony of enmity. And therefore saith *Christ*, Why do you aske me? Aske them; for behold they also know what I said: which is as much as if he should say thus, It is but a folly for me to make answer to your demands: For you will not beleeeve me, though I should speake never so much, or so often the truth unto you: I am content therefore that you should aske these that are of more credit amongst you. For mine owne testimony is of no validity, seeing you have disabled it so farre, as to account no otherwise of me, then as of a theefe or robber: and therefore have brought me bound unto your Bench and Barre of pretended justice, that so I may be punished accordingly. So that, *Cui detraxisti famam, detraxisti etiam fidem*; Seeing you have taken away my fame, you have detracted also from my faith. (A tricke not altogether a stranger

stranger to these times, to accuse the innocent, thereby onely to discredit and disable their testimony.) *Namque sit fiducia captor?* saith the Poet: There is no trust to be given to a captive: but you will be ready to suppose,

Dum miserum fortuna Synchem

Finxit, vatum etiam mendacemque improba finget.

1702. p. 1.
16. 2.

Since my fate hath made me wretched and miserable; it will not leave me till it have made me wicked also, and a lyer like your selves: and therefore aske not me, but aske these mine enemies, for they all know what I said.

But how faire, and true, and just, and reasonable soever this answer of Christ; (as also that other concerning his being the Son of God, related by the rest of the Evangelists:) may seeme to us and all others that are his friends: yet they are not so unto these his malicious adversaries, but at these two answers offence is taken even at all hands: *Scandalum acceptum*, (as I said before) though not *datum*, which occasioned a world of injuries and indignities presently to bee put upon him in the high Priests Hall and House: yea, and in his very presence too. For some began to spit upon him, and to cover his face, and to buffet him; and to say unto him, Prophecie unto us who it was that smote thee. And the servants did strike him with the palmes of their hands, and such like; *Marke* 14. 65. and *John* 18. 22. And Saint *Luke* addes, That many other things they spake blasphemously against him: *Luke* 22. 65. So that here you see then severall and sundry Acts, not onely of force and violence, but also of contempt and disgrace; shamefully and undeservedly put upon our blessed Saviour: As spitting upon him, blind-folding him, striking him with their hands and fists; and lastly, jearing and flouting him, by saying, Prophecie unto us who it was that smote thee. Of the stroake with the palme of the hand, or boxe on the eare, I have spoken at large already. I will adde a few words more concerning these other indignities, and then I will proceed to their carrying and leading of him away to *Pilate*; and his turning over to the sword of justice, and temporall officers hands.

And first of their spitting in his face; which to doe, was accounted a matter of great infamy and reproach among the *Jewes*; as is plaine and evident by that place in the booke of *Numbers*, where God speakes unto *Moses*, concerning his sister *Miriam*, saying, If her father had but spit in her face, should she not be ashamed seven

dayes? *Numb. 12. 14.* And againe, The woman is allowed to spit in the face of that man as in his disgrace and infamy, that will not raise up seed by her unto his brother: *Deut. 25. 9.* And even among our selves in these dayes, we account it among the worst of injuries and affronts to be so serv'd. And yet our Saviour yee see suffers it for our sakes; answerable to that in the Prophet, when he speakes, as in his person, saying, I hid not my face from shame and spitting, *Esay 50. 6.* and *Job* likewise; They abhorre me, they flee farre from me; and spare not to spit in my face: *Job 30. 10.* O let us behold then with horror and dread that divine countenance, which is so much honoured and adored in Heaven; and the very aspect whereof cheeres the whole City of God; how for our sinnes it is defiled and become deformed here on Earth, by the contempt and scorne of sordid and shamelesse miscreants: yea, so farre abased and abused, as that no place is thought so fit and convenient to voide their excrements in, and to receive their filthy drivell, as the face of the Saviour and Redeemer of mankind.

And when they have fulfilled their malitious mindes in thus spitting their fill upon them, then secondly they blind-fold him; *Ut audacius & inverecundius eum percutiant*, saith one; that so they may the more boldly, and without shame, smite him with their fists: or as I should rather thinke with another, They did it, lest the admirable forme and beauty of his countenance, being too long vexed and beheld amongst them; should so farre at the last, mollifie and lenifie the hard hearts of all beholders, as that they should bee moved to mercy, and drawne to take pity, and have compassion upon him; even whether they would or no. To prevent which inconvenience, (as they accounted it) *Faciens illam illetricem obnupere*; They vayed and hood-wink't as it were, that alluring and heart-winning countenance:

As knowing the power of's beauty to be such,
To draw even iron like load-stones with the touch:
because, *Speciosus præ filiis hominum*; He is fairer then the children of men: as you heard before out of *Psal. 45. 2.*

Thirdly, some thinke they might do it out of horror and shame to behold in what a pitifull plight they had made him themselves with their beastly spawling and spitting in his face; as loathing and disliking any longer to looke upon him; by reason, *in faciem eiam ipsis spectatoribus foeditas illa provocabat*: his foulesse

nesse and filthinesse was such, as that it made them ready to fynde to see it. But, *sive zelarit horror, sive splendor, crudelitatem certe zelantium, velum hoc non velat, sed revelat*, saith one, whether it were his horreur or his splendor that occasioned this vaile over his face; it is most evident, that it doth not vaile nor cover their cruelty towards him, but rather reveale it and make it manifest to the eyes of all the world.

Neither did they onely spit on his face and blindfold it, but buffet and beate it too; which is their third indignity; whereby they made it swell and become full of bunches all over; as one saith, *Colaphis illi tuber totum caput, facies livida, forte & excussi dentes*, by these blowes of their fists, his whole head was swolne, his face become blacke and blew, and his teeth ready to fall out of his jawes. For there may be supposed to be this difference betwene *Alapas* and *Colaphos*, that one is given, *a palma aut vola manus*, with the hand open: and the other, *a pugno clauso*, with the fist shut; whereby the stroake is the greater, and the more offensive; yea, many times astonishing to him that feelles it. Now the box on the eare spoken of before, was after the first sort: and the buffeting of him and beating here was of the latter. Whereby they made him as it may be imagined, to reele and stagger again with the violence of their strokes; and his eyes, as it were to startle in his head, and to bleed even through mouth and nose.

And then in the fourth and last place, they scoffe and scorne him saying, *Prophecie* or *areade* unto us, who it was that timore thee: yea, and many other things they spake blasphemously against him; as you heard before out of *Saint Luke cap. 22.* which of all other his injuries and indignities may well be accounted none of the least. Nay, some there are, that feare not to affirme, that, *Christi illustria ac subfannatio, omnium acerbiorum prope acerbissima, etsi fortiter ab illo lata*: This kinde of taunting and piercing of him, howsoever he bore it patiently and manfully, as all the rest of his afflictions; yet it may reckoned among the greatest and bitterest passages of his passion, because as the Poet saith,

Nil habet infelix paupertas divius in se,

Quam quod ridiculos homines facit.

There is nothing more miserable, even to the greatest misery, then to see it selfe become the scorne and laughing-stocke of others: especially of enemies. *Boni namque viri atque prudentes, multis indignius contumelias, & aliorum contumptum, quam corporis dolores*

loves ferunt, saith another; All good and wise men doe take more grievously and haynously the contumelies and contempts of their adversaries, then the sufferings and afflictions of their bodies: *Quod illis quidem vita, his autem honor & existimatio petatur;* because life onely can be taken away by the one; but honour and estimation, yea, good name also by the other.

And thus you have briefly heard and seene Christs sufferings in the high Priests Hall, and House; where first, innocency hath beene arraigned at the Barre, truth accused, and righteousness condemned: when as all this while injury and injustice hath sate upon the Bench. And secondly, you have seene how like mad Dogges, felly and fiercely his enemies have assaulted and insulted on him: some casting on his face the skowring of their filthy mouthes; and others striving who might strike him first, and abuse him most: and how with a wanton and merry malice, aggravating injury with scorne; they have covered his eyes; and bid him aread who it was that smote him: yea, so great pleasure have they taken in this kinde, aswell of tormenting his body, as of vexing his soule; that they would not suffer him to take any rest: but, as one saith well; They used this despight for their disport, to passe away the dulnesse of that dismall night: dismall indeed. For as the Poet,

Dr. Hey-
wood. San-
ctuary of
a troubled
soule.

Vir. En. 2.

*Quis cladem illius noctis, quis funera fando
Explicet, aut possit lacrymis equare dolorem?*

No teares are able to set forth, nor tongue to tell

The mischiefs of that night, wrought by the powre of hell. But Saint *Chrysostome* here demaundss why they did these things unto him, seeing they were resolved to kill him; what need was there thus to shame him, when as so suddenly they meant to slay him? and makes answer himselfe, That in all this they doe but bewray their owne cruelty; who like huntsmen that have found the Foxe, or Wolfe, or other noxious beast they sought for, are so transported with violence and fury against it, as if they were even mad for joy; making great triumph: and with unwonted insolence, and contentment to their mindes, insulting, and even trampling upon their prey; as the *Philistims* made *Sampson* their may-game and recreation for their pleasure, after they had put out his eyes: *Judg. 16.* But whatsoever scornfull or malicious reasons they propounded to themselves in doing it, our most blessed Redeemer had most mercifull reasons towards us in suffering it. For,

For, *In Christum nihil valuisse, nisi quod ipse voluisse*, saith Saint Austin; They could have done none of these things unto him, unless his owne will had bene consenting thereunto. And therefore that he might satisfie for the pride of man, that was the originall of all evill unto us in our first Fathers fall, and the root and foundation of all other wickednes in our selves, his posterity till this day; he would descend to the very lowest steppe of humility and dejection; yea, basenesse and infamy, that so he might search the very bottome of our wound; and by that means his medicine and application prove plentifully and sufficiently effectuell to cure the desperatenesse of our malady and disease. Yea, he went so low in this kinde, that if we doe but compare his corporall afflictions with these of his contempt and scorne, we may worthily make question and doubt, what was the thing which was most wonderfull and terrible in his whole Passion: *An dolorum acerbitas qua corpus ejus laniatum est; an contumeliarum & irrisorum indignitas, quibus etiam anima sauciata est*: Whether the bitterness of his tortures and torments, whereby his body was rent and torne; or the indignity of his contumelies and reproaches, wherewith his soule also was sore wounded and afflicted. For in this latter, as well as in the former, (yea, much more in this then that) *Longissimo intervallo omnes Martyres superavit*; Hee went beyond all the Martyrs in many degrees. For they knew that the more and greater were their sufferings for the name and faith of Christ, the more and greater also should be their glory and honour among those of their owne, the Christian profession: which to very Heathens and naturall men is a kinde of encouragement sometimes to beare their paines the more patiently and cheerfully; and therefore much more to Christians: considering that Gods glory is increased by their afflictions, aswell as their owne. When as at the time of Christs suffering, there was nothing to be imagined more ignominious and opprobrious, then what he endured: *Tam apud suos quam externos*, aswell amongst his owne friends and followers, as strangers and those that were without; whether *Jews* or *Gentiles*: so that he might justly complaine, as in the Prophet, *Torcular calcavi solus*, I have trodden the wine-presse alone; and of all the people there was none with me: *Esay 63. 3.* But I was a reproach, not onely among mine enemies, but especially also among my neighbours; so that feare came among mine acquaintance: and they that did see me without, conveyed

themselves from me, &c. *Psal.* 31. 11, 12. O let us contemplate and admire then (that so our thankfulness may be increased, and our pride abated) the infiniteness and immensity of the love of Christ unto us: that being the wisdom of his heavenly father, would yet thus become the foolishness, and scorn, and ignominy, and contempt of the world for our sakes and sinnes. Taking upon him, I say, our foolishness, that so he might make us wise unto salvation; our scorn and contempt, that so he might make us partakers of his glory: as also our curse, that so he might make us heyres of the eternall blessing and inheritance with the Saints of light. Yea, he would have his hands bound, and his eyes blinded, that he might neither take notice of, nor see our sinnes: no, nor yet inflict vengeance upon us for the same; but with great mercy, and patience, connive and winke at them: expecting our repentance, and returne from them; beholding and punishing only in himselfe those great offences which we have perpetrated and committed: *O inaudita bonitas! O vere paterna viscera!* O unheard of kindness, and truly paternall bowels of pity and compassion! who ever heard before of any one that would be content to be made a scorn, to save them from scorn that scorned him; or to be derided and flowted, to keepe them from contempt and shame that jeer'd him: or that would dye, to save those alive that killed him? Surely, as there can be no more horrible and haynous offence imagined, then for reasonable creatures to proceed so farre in irrationality and impiety, as to lay violent and brutish hands upon their Creator and their God; as these *Jewes* upon *Christ*: so on the other side, nothing can be conceived to be so excellent and eminent, as the goodness and charity of that Creator, which is contented to beare the punishments, and scornes, and scoffes of those his creatures, by whom he is so assayed and assaulted, vilified and abused; as our Saviour Christ of these *Jewes*.

Let us then for use and application of this point, be ashamed to be proud of any thing which we either have or doe; whether it be wealth, or wit; learning, or living; greatness, or goodness: seeing the Sonne of God, and glory of Heaven, did not disdain to become thus humbled for us, and for our sakes. And let us beseech his infinite goodness and mercy, that although hee have permitted and suffered himselfe to be brought to such a low degree of humiliation; as to have his divine and heavenly face to be thus sullied and soyled, by the foule and filthy, impure and unclean

cleane spawling and spitting of the Jewes: and his holy eyes to be vayed, and him selfe to be derided and scorned in such a contemptuous and disgracefull manner, that yet he would be pleased to preserve us from being accessaries to these their fearefull evils, by giving unto us such a measure of his saving and sanctifying graces, as whereby our soules made after his own image and likeness, may be kept so pure and cleane from all filthinesse of the flesh and spirit, as that they may not be contaminated or defiled with any the least foule or sinfull, either thoughts, words, or workes. And that he would also vouchsafe farther, to remove and put away from our hard hearts, that vaile of ignorance and ingratitude; wherewith by reason of our sinnes and transgressions, they have deservedly a long time been vayed and covered; that so from henceforth we may carefully endeavour our selves to serve him with all love and diligence in righteousnesse and true holinesse all the daies of our lives.

For they first spit and spawle in the face of Christ, which defile his image and similitude in their owne soules, with impure and uncleane lusts and desires. As also they doe the like secondly, That reject and set light by his holy and heavenly motions and inspirations, presenting themselves oftentimes to assist and helpe them in the purging and purifying of their said soules from such uncleanneses. And they likewise in the third place, which with unhallowed hearts and hands doe offer to receive the most holy and sanctified body and blood of Christ in the Sacrament: Comming thereunto without reverence or sense of piety and true godlinesse, before they have thoroughly cleansed their soules from the sullage and filth of their sinnes by hearty sorrow and unfeined repentance for the same.

Secondly, They veile and cover the eyes of Christ, that doe not readily and willingly lay open their sinnes before him by confession; but extenuate and lessen their weakenesses and imperfections with counterfeite pretexts, and vaine and idle excuses: as if they could dissemble and cloake them before the face of Almighty God our heavenly Father. As also they that are so audacious and daring in their sinnes, as to commit them with an high hand, without either fear of God, or shame of men, *ac si non videret Deus*, as if God either could nor, or would not, or did not see them.

Thirdly, They speake slanderously and scandalously of Christ, which speak irreverently of holy things, or when professing to be

religious, yet they speake like worldlings, without either edification or profit to such as heare them.

And lastly, they mocke and scoffe at Christ with scorne, and contemne his messengers and Ministers; or indeed any other his poore Saints and Servants whatsoever. For he that despiseth you, despiseth me, saith he himselfe; *Luke 10. 16.* And therefore for conclusion, let us pray, From these and such like fearefull sinnes, as were thus committed by these wicked *Jewes*, against our blessed Lord and Saviour Jesus Christ: Good Lord deliver us. *Amen.*

John 18. 28, 29, 30.

Then led they Jesus from Caiaphas unto the Hall of judgement, or Pilates House; and it was early. And they themselves went not into the judgement Hall, lest they should bee defiled; but that they might eate the Pasche over.

Pilate therefore went out unto him, and said, What accusation bring you against this man?

They answered and said unto him; If he were not a malefactor, we would not have delivered him unto thee.

WHat passed upon our blessed Saviour in the house of *Caiaphas*, and Ecclesiasticall Conventicle rather then Councell of the *Jewes*; you heard the last day. So that now in the next place we are to see how he was handled before *Pilate*, and the Temporall Judges; unto whose Court and custody he was delivered and turned over after they had wrought their will, and fill of mischief upon him among themselves: where first, we shall not doe amisse to observe, the fulfilling of Christs owne prophesie, and fore-telling of this very passage himselfe. For in the 18. of Saint *Lukes* Gospell, 31, 32. verses, we finde him thus saying unto his Disciples, Behold we goe up to *Jerusalem*, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets; For he shall be delivered unto the *Gentiles*, &c.

Which prophesie, I say, is now accomplished, in his being turned

ned over from *Cai phas* the high Priest of the *Jewish* Synagogue; unto *Pontius Pilate* the *Roman* Deputy, or President: who was not onely a *Gentile* himselfe, but his jurisdiction also was from the *Gentiles*, as the *Romans* and all Nations (except the *Jewes*) were accounted in those dayes. And this was pre-ordained by the fore-determined Counsell of God to be done accordingly, for these two ends or reasons. The first, that hee might bee put to death: which by the *Jewes* Law, (as they will seeme to affirme) he could not. For themselves tell *Pilate*, in the very next words after our Text; That it is not lawfull for them to put any man to death: *Verse* 31. The second, for the manner of his death; that he might be crucified. For so is it farther specified in the 32. *verse*: (*viz.*) That it was done, that the saying of *Jesus* might be fulfilled, which he spake, signifying what death he should dye: which is expressed to be crucifying, *Matth.* 20. 9. To which place this passage in *Saint John* doth allude.

Now the fulfilling of this prophesie of Christs owne selfe concerning himselfe, shall afford us onely this Use at this time; because as I told you at the beginning, I must point and passe; my discourse upon this subject increasing to a bigger bulke then I aymed at, or intended at the first: To let us see and know, That there was not the least circumstance of his passion, which hee did not fore-see, and fore-tell himselfe; so that none of these things came unwittingly or unwillingly upon him, or by chance, as upon a meere man: but all by the fore-determined Counsell of God, as I say, and his owne consent. And therefore having so much fore-knowledge of his owne afflictions, hee might have avoyded and shunned them many wayes, if he would: but to let us understand the greatnesse of his love unto us; he would not refuse any torture or any trouble to doe us good: but willingly and readily performe all things requisite for our salvation; giving his soule as an offering for our sinnes, as the Prophet fore-told: *Esay* 53. 10. So that without any tergiversation, or regret, he suffered himselfe freely to be presented before *Pontius Pilate*, and the judgement seat of the *Gentiles*, although he knew that he went but to his owne death and condemnation; as *Pilate* told him; That hee had power to crucifie him or to loose him: *John* 19. 10. unto whom notwithstanding *Christ* gave this answer: (*viz.*) That hee could have had no power against him, except it had beene given him from above:

verse 11. of the same Chapter; that is, from the Court and Councell of Heaven; of which himselfe was a principall member.

Secondly, we may consider also a little of the season, which they tooke to carry Christ unto *Pilate* in; which is expressed to be the morning: or as our text saith, while it was early. So that, as it should seeme, when the fatall night was once over, they neglected no time; but made haste to shed his innocent blood, and to deliver him over unto the sword, not of justice, but injustice, as it is evident and apparent enough to all the world; even to the very Judges themselves, as will be shewne hereafter. *David* in one place saith, That howsoever heaviness or sorrow may endure for a night; yet joy commeth in the morning: (*viz.*) *Psal.* 30. 5. when as our blessed Saviour here can finde none of this joy, neither morning nor evening; but after a dismall night, as you heard before, meets with as darke a day: where we may observe, that Christ our Lord suffered some injuries and indignities or others for our sakes, at all times and houres, both of night and day. First, from the evening (which was the time of his apprehension) till the morning, as you have heard already; and now againe from the very morning till the evening, as here followes: *Tota nocte vexatus, & tota die sine intermissione cruciatus*, saith one; Vexed all the night, and tortured all the day without ceasing or intermission. For at the first houre hee is carried to the Judge, and before him accused; at the second, examined; at the third, condemned; at the fourth, hee was scourged and crowned with Thornes; at the fift, hee had the heavy burthen of his owne Crosse laid upon his shoulders; at the sixt, he was crucified; at the seaventh, the Souldiers cast lots upon his garment; at the eighth, hee had Vinegar given him to drinke; at the ninth, he dyed; at the tenth, he had a speare thrust through his side, whereout came water and blood: and at the evening, or toward the latter end of the day, he was buried.

O sweet Jesus, there was some great cause surely why thou wouldest at every new houre, thus suffer new punishments and afflictions for our sinnes: and it can be no other but this, because we doe every day of the yeare, and every houre of the day; yea every minute and moment of every houre of each severall night and day, provoke thy heavenly father to wrath in one kinde or other;

other; by new transgressions and delinquencies. And therefore that thou mightest satisfie and appease the said wrath of his, as well for the circumstances as the substance of our sine, thou wouldst be punished for them at all times, as well at morning and evening, as at noone day. It is but meet and right then, that as thou sufferedst continually from one end of the day unto the other: so on the other side, that wee should pray continually, as the Apostle exhorteth; and sing prayles unto thee, both night and day without ceasing, for so great a benefit.

Thirdly, let us observe, that though these *Jewes* sent Christ unto the judgement Hall of *Pilate*, yet they went not in themselves: Their reason being this, lest they should be defiled; but that they might eate the Pascheover, as our text saith: Because, as it should seeme, it was accounted an unlawfull and an unholy thing for a *Jew* at the time of that high and solemne Feast, to enter into the houses or societies of any of the *Gentiles*: which were esteemed no otherwise then as uncleane among them. But hereupon *Saine Austin* cryes out, *O Impia & stulta cecitas! habitaculo videlicet* Tract. 114.
contaminarentur alieno, & non contaminarentur scelero proprio: in Iohann.
O impious and foolish blindness, to thinke that they could be more defiled by the habitation and externall society of strangers, then by their owne proper and internall sinnes. *Alienigenae iudicis praetorio contaminari timebant, & fratris innocentis sanguinem fundere non timebant:* They were afraid to be contaminated by the judgement Hall of the *Roman* Pretident; yet feared not to shed the blood of their owne innocent and undefiled brother: which is the right property of all hypocrites, to straine at a Gnat, and swallow a Camell; to thinke it a more haynous thing, *Pulicem quam hominem occidere*, as *Calvin* speaketh; To kill a flea at one time, then a man at another; To be over-curious and ceremonious, yea, and in very deed superstitious too about small matters; and yet to let the weightier matters of the Law alone: as mercy and judgement, and fidelity, and the love of God, and the like: for which neglect, our Saviour himselve condemneth the *Pharisees*, *Matth. 23. 23.* and *Luke 11. 43.*

But howsoever it be, these *Jewes* that they may seeme rightly to eate the Pascheover, do pretend to keepe themselves pure and cleane from all foraine defilements; *Ceterum immunditiam includunt*

prætorii parietibus ; when as yet they confine this defilement onely to the walls of *Palats* hall or house of judgement: not doubting otherwise in the publike face as well of Earth as Heaven, to deliver the innocent over unto death and damnation. But our Saviour himselſe tells them, that knew beſt how to define defilement, That ſuch murders and evill thoughts and falſe teſtimonies and ſlanders and the like, which they praſtiſe here againſt him : Theſe are the things which deſile the man, *Mat. 15. 19. 20.* Laſtly, they doe honour the figurative paſſeover with a deceiveable and fained reverence, when as they offer violence with their bloody and ſacrilegious hands unto the true paſſeover, endeavouring as much as in them lies, utterly to overthrow him, even with an eternall deſtruction. But I muſt not dwell here.

Pilate therefore in the next place, went out unto them, and ſaid; *What accusation bring you againſt this man?* Where let us obſerve, That although this Gentile bore no great affection to that Religion which the Jewes at this time profeſſed, but rather diſregarded it; yea, ſlighted and laughed at it in his minde: Yet in his firſt hearing of the cauſe, he diſcharges the part of an upright and juſt Judge amongſt them, in bidding them to ſhew what accusation they brought againſt the priſoner, whom with ſuch tumult and clamour they had brought bound unto him. As if he ſhould ſay thus: Whereas you Jewes have brought here one of your owne Nation to be ſentenced to death by me; I tell you, I cannot, I muſt not, I will not, I dare not doe it, except you can ſhew me ſome juſt and lawfull cauſe why I ſhould. For, *ſi accuſaſſa ſufficit, quis innocens?* if to accuſe alone were ſufficient, who ſhould be innocent? Neither is it the manner of the Romans to put any man to death, unleſſe he be firſt convicted and found guilty of ſome grievous and haynous, yea, capitall offence againſt their owne Lawes. For, as for your ſuperſtitious ceremonies, of violating your Sabbaths, eating of Swines fleſh, ſpeaking againſt *Moſes*, the Prophets, the Temple, or your God, I have nothing to doe with them: *Al mium Tribunal non pertinent*, They come not within the compaſſe of my Inquiry. And therefore bring him not to me, but take him and judge him according to your owne Law, *verſe 31.* of this Chapter. *Aurea planè Pilati exordia*, ſaith one, *ut inam par epilogus*, *Pilate* begins well, and it were well for him, if his end were answerable.

But they for reply and answer hereunto, cry out and ſay, *If*
he

he were not a malefactor, we would not have delivered him unto thee; as if they were angry with *Pilate*, because he would not rest satisfied with their examination and tryall of him, without any more adoe: as if hee were bound to stand to their prejudicate and unjust sentence, and so become an instrument onely of their malice; to execute whomsoever, and whatsoever, they, with the consent of their arrogant and malicious high Priests, should determine and decree. Where we may behold (as *Calvin* observeth) the insolency of those men, that without the feare of God, are lifted up to great dignities, and high places of honour in the world; be they Ecclesiastical or Civill, whether in Church or Common-wealth: who being blinded with the splendor of their power and eminency, thinke it lawfull for them to perpetrate and commit any injustice or iniquity whatsoever, without controule. As these take it as a check to their pride and greatnesse, that Christ is not by *Pilate* accounted a malefactor, onely because they accuse him: *If he were not a malefactor, we would not have delivered him unto thee.* But O ingratefull and unhappy *Jewes*! let us heare some relation from you, of the evils which this your *Messiah* hath done; and the injuries and violences which he hath offered unto you: for which you thus call and count him a malefactor, and thinke him worthy of death. Are they any other, if you rightly examine them, and your owne consciences, then preaching the wordes of life unto you? then healing all manner of your diseases, by restoring sight to the blinde, hearing to the deafe, speaking to the dumbe, going to the lame, and life to the dead? Aske them that have received these great blessings and benefits from him; as also those other, that were possessed with Devills, and infected with leprosies; The one cleansed, and the other set at liberty by him: Inquire of these I say, whether *Jesus* be a malefactor or not? and you shall heare them all make answer with one voyce, and unanimous consent, in the words of him that was borne blinde: *If this man were not of God, he could doe nothing*; *John* 9. 33. So that as a moderne Poet hath well observed,

If either of these could but any grace have wonne,

What would they not to save his life have done? (runne. G. Floure.

The dumbe man would have spoke, and lame man would have
And yet you say, *If he were not a malefactor, we would not have delivered him unto thee*

called
Christs
Triumphe.
But 7. 60.

But we that are Christians, and professe to beleeeve in him, that is here accused for a malefactor by these *Jewes*, may make better use of this their slander and false accusation brought against him; if wee doe but seriously meditate and consider with our selves, how truly in this he took the forme of a malefactor upon him: whereby, hee that knew no sinne, became sinne for us, that wee might be made the righteousness of God in him, as Saint *Paul* speaketh; *2 Cor. 5. ult.* like smooth and innocent *Jacob*, presenting himselfe before his heavenly father, in the rough and rugged habite of his sinfull brethren; and the hairy skins and coates of reprobated and rejected *Esau*, that so for a time hee might steale away the blessing from our elder brethren, these wicked and accursed *Jewes*, and conferre it upon us *Gentiles*, that are but younglings in Gods favours, in respect of them: As also for ever entayle it upon his own heires by faith, whether of *Jewes* or *Gentiles*, from the elder brethren to us both; the lapsed and fallen Angels: which because he knew, could never be thoroughly accomplished and effected by any other meanes, then by taking unto him, and putting upon himselfe this sinfull garment of ours: Therefore hee would never make any defence or excuse for himselfe, how often and before how many severall Judges heever he were accused; as professing to be desirous and most willing, if not found, yet at least to be accounted guilty; that so, though not such in his owne person, yet in ours he might suffer death and torments as a delinquent, to free us from them that have deserv'd them; and to whom they are truly and indeed due, and doe properly belong.

Which if it be so, why then surely we can never sufficiently magnify and extoll this his great goodnesse, and inutterable love and charity towards us; thus to cloathe himselfe with the rags of our wickednesse, that so he might invest and adorne us with the robes of his owne righteousness: to expose themselves to the danger of the Lawes curse, to make us heires of the eternall and everlasting blessing: insomuch as he cryes out unto his heavenly father in the Prophet, Thine indignation lyeth hard upon mee, and thou hast vexed mee with all thy stormes: *Psal. 88. 7.* because indeed the just wrath of his eternall father, and other punishments due onely to us for our sinnes; hee would they should bee laid upon his owne shoulders: and therefore is hee silent and stands mute before the Judge, when they cry out against him

him; If hee were not a malefactor, we would not have delivered, &c. And they to make their accusation good, and that so withall they might be sure (as they thinke) to leave some aspersion upon him, (having learn'd one of the Devils lessons; *Calumniare fortiter & aliquid herebit*; To calumniate strongly, that so, if not all that is said, yet something at the least may stick fast, and remaine behinde) therefore they lay to his charge, and pretend to accuse him of a three-fold crime or transgression, saying; First, that hee went about to pervert the people; yea, subvert and overthrow their Nation. Secondly, that he denyed to give tribute unto *Cesar*. And lastly, that hee made himselfe a King: as it is to be seene, *Luke 23. 2. Sic tria excogitantes quemadmodum facerent crimina, ubi nullum invenerant*; as it is said of *Gn. Piso* in *Seneca*; seeking how to make three faults there, where indeed they found not one. But all this doth but the more proclaime them to be the true children of their father the Devill, as Christ himselfe called them; *John 8. 44.* For he was a lyer from the beginning; and so will continue to be the father of lyes unto the end.

For, for the first, Christ was so far from stirring up seditions, or raising tumults and disentions among the people; as that on the other side, he strived and indeavoured what hee might, to congregare and gather them together in one; even as the Hen gathereth her Chickens under her wings, as he professeth himselfe: *Matth. 23. 37.* Secondly, instead of denying Tribute unto *Cesar*, he paid it in his owne particular; when he bade *Peter* to take twenty pence out of the Fishes mouth, and give it for them two: *Matth. 17. 27.* as also he preach't it to the people saying, Give unto *Cesar* those things that are *Cesars*; *Luke 20. 25.* And lastly, hee was so farre from seeking to un-king *Herod*, or dis-throne *Cesar*; as that hee professes his Kingdome not to bee of this world: *John 18. 36.* And therefore as *Sedulius* well sings,

*Hostis Herodes impiè
Christum venire quid times?
Non eris mortalit,*

Qui regna dat cœlestia. That is,

O thou wicked *Herod*, and enemy to all goodnesse! Why fearest thou the birth of the *Messias*? who although hee give Kingdomes that are eternall; yet will take away none that

are temporall: But seeing he, to find them settled, and established at his coming; will onely adde this new honour and blessing unto them: *Ut etiam Ecclesie Dei fiant*, That they may become to many Churches of God: but for any of their former Rites, Priviledges, or prerogatives; *Nulla parte imminuere, aut liberallare vult*, saith mine Author; wee will not diminish or lessen them in the least degree; either by himselfe, or Ministers: which shewes those Popes who have undertaken to dispose of Princes Diadems, to be no Vicars of Christ, but of the Devill rather, who offered to give away all their Kingdomes at a clappe: *Math. 4. 9.*

Let us then for Use and application of this point, beseech our mercifull Redeemer; that through that great and unimitable humility, and patience of his; whereby he (being the Judge of quick and dead) would yet permit himselfe to stand in our stead, as guilty, before the Barre and Bench of a corrupt and unrighteous Judge; and there to heare and beare so many calumnies and false crimes, as were objected against him by his enemies; without the least reply in his owne justification or defence: he would vouchsafe to grant unto us such a measure of the same graces of his, as whereby wee may be enabled, patiently to suffer and endure all injuries and opprobries, contumelies, and reproaches whatsoever, inflicted and raised against us by the men of this world. And that further hee would take away from us that propensity and readinesse, whereby wee are all prone and forward to cover our weakenesses and imperfections: yea, our very foulest sinnes and transgressions with the figge-leaves of vaine and idle excuses; that so condemning our selves in all things, we may not be condemned at the day of judgement; but be thought fit to be made partakers of grace in this life, and glory in the life to come: For he that covereth his sins shall not prosper; but who so confesseth and forsaketh them, shall have mercy: *Prov. 28. 13.* As also yet further, let us herehence learne to bee obedient to those that have the oversight over us, be they good or bad, doe they right or wrong.

For seeing the Sonne of God was so submissive before *Pilate*; surely it behoves not any man that challenges an interest in his sufferings to bee refractory and disobedient to his superiours, and lawfull deputed Judges; but rather to yeeld and give way to his very equals, if not inferiours; since hee be-
ing

ing God, submitted himselfe to the power and ordinance of man.

Secondly, let us hence also learne to be patient; if at any time we receive ill at their hands of whom we have deserved well: seeing Christ doth the like, not onely from these Jewes, but also from our selves: who notwithstanding we be so many wayes obliged and bound unto him, yet we doe both hegligently serve him, and daily and hourelly offend him by our soule transgressions.

Thirdly, when at any time our well doings are ill construed, and our good intentions ill taken; yet let us therewithall be content: seeing our Saviour, that is the onely Truth of the world, was accounted no other, no better then a very Itpostor and Seducer; a Malefactor and Deceiver: it being indeed a maine property of all envious and malicious men; *Ut, etiam per ornamenta feriant*; To wound and strike those they hate and oppose, even through their ornaments and best deserts.

Fourthly, let us take heed and beware of falling backe from Christ, and the wayes of Christianity and Religion: as repenting of those houres wee have spent in his service; and of those holy and heavenly inspirations we have tasted of in his Temples: for by our so doing, wee doe nothing else but accuse him for a Seducer; as if hee had beguiled us with these sweet baytes, thereby to intangle and ensnare our soules.

And lastly, let us beware of slandering and falsely accusing of our blessed Saviour himselfe: which every one does, that doth it to his neighbour, or Christian brother: *Aut falsi aliquid imponendo, aut malum verum exaggerando, aut sine causa defectus illius aliis aperiendo*; as mine Author speakes: Either when he slanders him wrongfully and unjustly, or increates and exaggerates his faults and imperfections beyond the truth; or lastly, when hee layes open and declares his defects and infirmities to others without lawfull cause or calling thereunto. For detraction may bee committed three manner of wayes, saith another: (*viz.*) *Per falsi mali impositionem; aut per veri mali ampliationem; aut per veri boni diminutionem*: that is, Either when a man speaketh of his neighbour some evill which is false; or enlarges and amplities that which is true; or lessens and extenuates that which in him, and it selfe is good.

Solet enim mens livida, manifesta mala multiplicius exaggerare, & de suo addere; dubia quasi ad partem deteriore[m] invertere; & aperta bona, quia negare non potest, arte qualibet offuscare, saith
 Phil. Gr. v. a third: An envious and malicious man and minde is accusto-
 med to increase and inlarge his neighbours knowne and mani-
 fest weakenesses; by still adding something thereunto of his
 owne invention: and for those that are doubtfull and uncer-
 taine, whether so or not; to interpret and construe them al-
 wayes in the worser sense: and such things as are evidently, and
 plainly good in themselves; because they cannot be wholly de-
 nyed, to darken and blemish, by casting some aspersiō or other
 upon them. *Primum est, obloquutionis; Secundum, derogationis;*
Tertium, detractionis: The first, which is to scatter and rayse an
 evill fame upon another, is called obloquy: The second, which
 is utterly to take away his good name, is called derogation: And
 the third, which is onely to lessen or diminish that good opini-
 on, which his neighbours and the world hath of him; it is cal-
 led detraction.

And thus you see the truth of that which *Solomon* delivered
 long since: How that a man that beareth false witnesse against
 his neighbour, is like an hammer, and a sword, and a sharpe ar-
 row: *Prov. 25. 18.* which are three instruments many times of
 much hurt; as of breaking in peeces, cutting asunder, penetra-
 ting and piercing deepe, yea even to the very bowels and inward
 parts: so that nothing is more pernicious then a false witnesse,
 which wounds a man, not onely in his fortunes and his honour,
 but often in his life too; as these *Jewes* did Christ. Yea, lying
 lips, and a deceitfull tongue, as *David* likewise saith; are as the
 sharpe arrowes of the mighty man, and as the coales of Juniper:
Psal. 120 4. Whereby he sheweth (as our marginall notes
 expresse) that there is nothing so sharpe to pierce, nor so hot to
 set on fire, as the slanderous tongue; with which notwithstanding
 our blessed Saviour, as you have heard, was much afflicted
 both in his life and death. But as his owne glory and our good
 is much increased by his patient bearing it; so their sinnes and
 punishments are, and shall be much the greater that did it: as
 also shall bee all theirs that fall into the like foule transgressi-
 ons towards their neighbours. And therefore for conclusion of
 this circumstance, let me use onely the Wise mans exhortation

at this time: Refraine thy tongue from slander, for there is no word so secret that shall goe for nought; and the mouth that speaketh lyes, slayeth the soule: *wisd. 1. 11.* And thus much of their slander of Christ; by saying unto *Pilate*, If hee were not a malefactor, we would not have delivered him unto thee.

But in the next place, *Pilate* perceiving by some passages and carriages of the businesse, that it was for envy onely that the *Jewes* did thus persecute and prosecute *Jesus*, and bring him unto him: He therefore endeavours by three severall wayes and meanes, if it be possible; to deliver him out of their hands, and to save his life: As first, by turning him over to *Herod*: secondly, by ballancing him with *Barabbas*: and lastly, by scourging and crowning him with Thornes.

And for the first, hee tooke hold of the occasion of his being borne in *Galilee*, a part of the jurisdiction belonging to *Herod* the Tetrarch; to dismisse him from himselfe, and to send him unto him, who was also at that time abiding in *Jerusalem*: as it is said, *Luke 23. 7.* Now *Herod* indeed was very desirous to see him, and had beene so of a long season: because of the great and admirable report and fame which went abroad of him.

Whereupon at the first hee was very jocund and joyfull of his comming; *Non pietate motus*, Not moved thereunto through any piety; but hoping to have seene him wrought some of his Miracles in his owne presence: of which hee had heard so much by others. And to that purpose hee questioned with him concerning many things; as it is said, *Verse 8.* of the former 23. Chapter of Saint *Luke*. But because hee inquired but upon vaine curiosity (as one saith) and with no true intent or end; Christ answered him nothing: answerable to that of Saint *James*, Yee aske and doe not receive, because yee aske amisse: *James 4. 3.* or rather, as *Calvin* saith; because hee was resolved to bee obedient to his fathers ordinance; and to submit himselfe to drinke of that bitter Cup, the doome of death, with patience and silence; which his said heavenly Father had tempered and provided for him: and for which purpose especially hee came into the world in the similitude of our sinfull flesh, that hee might suffer it,

Dr. Heywood. Sanctuary of a troubled soule.
In laudem.

and undergoe it in our stead and for our sinnes: Therefore, saith *Calvin*, he would not seeme to pleade his owne cause, nor defend his owne innocency in any kinde: but *sponte obmutescit*, he was resolv'd for silence, let his adversaries say or doe what they would, because indeed he knew that we were guilty, whose persons he then sustained, though himselfe were not, *Ut sic etiam Adami excusationes in peccatis, taciturnitate à bonis possit diluere*, saith another, as also that by his silence from good words, he might wash away and make satisfaction for the vaine and idle excuses of *Adam*, when he would have cast his sinnes upon his wife, by saying, *Mulier quam dedisti mihi*, the Woman which thou gavest to be with me, she gave me, and I did eate; *Gen. 3. 12*. Whereupon *Herod* with all his grave counsellors and gallant Courtiers, when they saw they could get nothing out of him, neither workes nor words, (For as *Cyprian* saith, *Nec potuit altitudo potestatum extorquere ad interrogata responsum; sed Herodis & Pilati contempsit vestigia*, i. e. He so much slighted and disregarded the waies and courses of *Pilate* and *Herod*, as that the height of their power was not able to wrest an answer from him to any of their demands) therefore they interpreted his silence for simplicity, and did openly contemne and despise him. And for the plaine declaration, not so much of his innocency, as of his simplicity; they array him with a white garment, and send him back againe to *Pilate*, that he, who in his life time, had beene taken for a man of evill behaviour; as namely, for a glutton, a drinker of wine, and a companion of sinners, *Mat. 12. 10*. for a blasphemer, *Marke 2. 7*. for a forcerer and one that cast out Devils through Beelzebub, *Mat. 12. 24*. for one possessed with a Devill, *John 8. 48*. and now also towards his death, bound (as you have heard before) by the Jewes as a theefe, reprov'd and stricken in the house of *Annis*, as one arrogant and saucy; accused by *Caia-phas* of blasphemy, and before *Pilate*, as a malefactor, a mover and stirrer of sedition; a seducer, a rebell, and as one that aspired to the kingdome, *Luke 23. 2*. should now likewise for the close of all, as being the last of infamies that could be imagined to remaine, to be put upon him, be accounted by *Herod* (the last also of his unjust Judges) for no other then a very foole, an ideot, or passing simple man.

But soft *Herod*; art thou and thy great Courtiers and wise Counsellors,

D. Paggi-
one.

fellers, well advised to condemne Christ for a foole, because he is silent? or rather is not all your wisedomes at a fault in this your so doing? Surely they are, if *Solomon*, who was wiser then you all, spake the truth; For he saith, Hee that retraineth his lippes is wise, and in the multitude of wordes there wanteth not sinne: *Prov.* 10. 19. then which I am sure there can be no greater folly. And again, He that hath knowledge spareth his words; and even a foole, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding: *Prov.* 17. 27, 28. By this divine testimony then, who's the foole now, *Herod*? either Christ or thou? Thou that spakest many words, and questionedst about many things, which in time will turne to thy greater condemnation; or Christ that was silent to the worlds eternall salvation? As *David* then seemed a madde man unto *Achie*, when indeed hee was not so; but had his wittes and senses better about him then himselfe: *1 Sam.* 21. 14. so *Christ* seems a foole to *Herod*, when as in truth there was never any so truly wise as he, among those that have bene borne of women.

Let us here then a little contemplate and admire the perverte and erroneous judgement and censure of the world; That, that eternall word of God, and uncreated wisdome of the Father; which at the first made, and still preserveth this whole universe in which we all live, move, and have our being: yea he, in whom are hid all the treasures of wisdome and knowledge, as Saint *Paul* speaketh, *Colos.* 2. 3. should yet by *Herod* and his Courtiers, be reckoned, arrayed, and derided as a foole.

If this be not an unheard of example, as of humiliry in him, so of foolishnesse and madnesse in them; let the truly wise of the world (if any such there be) Judge. O sweet *Jesus*, who, or what hath led and directed thee to this height and degree of folly; as for us that are fooles and madde men indeed, to become willing to be accounted a foole thy selfe? Surely it can be no other but the transcendency of thy love unto thy Spouse the Church, that hath wrought and brought this foolishnesse upon thee; whereby, with thy Kingly Prophet *David*, Thou art ready to cry out, I will yet bee more vile then thus; I will bee base and low in mine owne sight: *2 Sam.* 6. 22. O let not any man then be proud of his wisdome, seeing God hath chosen

Foolish-

foolishnesse rather, to confound the wise: but by all meanes possible decline and avoyde humane and worldly honour and estimation: Yea, and that which the world for the most part accounteth wisdome too; but it is indeed no other, no better then very folly before God: that so at the last he may arrive and attain unto that true and undoubted wisdome, which shall make him everlastingly happy in the Land of the living. And then though the world deride and scorne him, laugh and jeare, flout and point at him; yea, begge him for a foole: yet let it not trouble nor grieve him, but let him rejoyce rather, in that hee is thought fit to be accounted a foole for Christs sake; and to bee made conformable in some things to the Image and similitude of his blessed Saviour, the Sonne of God: who was not onely counted, but clad as a foole too, as you have heard already. For they put upon him a white garment, as saith the *Geneva* and vulgar *Latine*; or a gay and gorgeous roabe, as our last translation reades it: *Luke* 23. 11. not as a roabe of honour or excellency, but of infamy and disgrace; as all Expositours conclude upon the place.

Which may afford us also this second Vse; That though our attire and habite be not alwayes so costly and comely, as that of our neighbours; yet, that wee be not dejected nor cast downe therewith, seeing Christ for our sakes refused not to weare such a scornfull and contemptuous garment, as his very adversaries were pleased to put upon him. Neither let us judge of men and their worth, onely by their out-side; since,

Sape sub attrita latitat Sapientia veste:

Wisdome may bee, and often is clad but in a Fooles Coate. As likewise,

Vilis saepe cadus nobilis Nectar habet:

Beggerly bottles oftentimes hold rich Wines. And therefore Saint *(hrysoftomes* Exhortation is, *Ne homines ex habitu contemnamus*; That we should not contemne men, no nor condemne them neither, ever the sooner for their habite: (as *Philopamen* the Oratour was set to cut wood, because he was so homely attired: and *Terence* was placed but at the lower end of *Cacilius* Table, *Quod erat contemptiore vestitu*, because of his homely outside.) But looke onely to the minde, and soule, and inside of a man; yea, to the hidde man of the heart, to see that that bee without

*Plutar. in
vita ejus:
Vita Te-
renti.*

without all corruption, as the Apostle speaks; 1 *Pet.* 3. 4. and then let the outside goe. As on the other side, *Virum non à vestimentis, immo nec ab ipso corpore; sed ab anima laudare decet & admirari*: Man ought not to be honoured and admired so much for the outward garments of his body; nor yet for his body it selfe: neither, (seeme it never so comely and handsome in our eyes) as for the inward graces and endowments of his soule: For what profit is there of all outward ornaments or presence; *Cum anima mendico sit omni miserius induta?* (as our *Chrysostome* goes on) When our soule is more miserably clad then the basest beggar? as being wretched, and miserable, and poore, and blinde, and naked; as is said of the Church of *Liodicea*: *Revel.* 3. 17.

There might be many more Vses made of Christ his being posted and hurried too and agen, from one Judges house and authority to another: as first, carryed to *Annas*; from him secondly, to *Caiaphas*; from *Caiaphas* thirdly, to *Pilate*; and from him to *Herod*: and lastly, from *Herod* backe againe to *Pilate*. As also of the scorne and contempt that was put upon him by the rude and raskall multitude, in all these his severall passages too and fro, from one place unto another: men, women, and children, of all rankes and conditions following him; with howting, and showting at him, as is usuall in such cases; especially when hee was arrayed in that scornefull and disgracefull habite, spoken of last before: and so carried through the more publike and eminent streets of *Jerusalem* for the nonce; and of purpose onely, to have him gaz'd upon as an Owle, and bayted as a Beare: when, if ever any man, then he much more, might justly complaine, as in the Prophet: *Factus sum in derisum omni populo, & canticum eorum tota die*; I am become a scorne to all people, and their song all the day long: *Lament.* 3. 14. But time and other occasions will not permit me to speake of all: and therefore this shall suffice.



John 18. 39, 40.

See have a custome that I should release unto you one at the Paschever; will you therefore that I release unto you the King of the Jewes?

Then cryed they all againe, not this man; but Barabbas: now Barabbas was a robler, &c.

THese words (beloved) are spoken by *Pilate the Roman President*, unto the *Jewes* that were Christs accusers, and very urgent with him to have him crucified: who because he knew that for envy they had delivered him unto him, as it is said, *Matth. 27. 18.* Therefore he endeavours, as I told you the last day, by three severall wayes and meanes, if it be possible, to save his life, and to deliver him out of their hands. First, by turning him over to *Herod*: Secondly, by ballancing him with *Barabbas*: And lastly, by scourging and crowning him with Thornes: Whereas therefore he had prevayled nothing by the first meanes, (*viz.*) by sending him to *Herod*; as you heard then also at large related and dilated unto you: Therefore in these words, as you see, He makes tryall of the second, by propounding unto them whether they would have *Barabbas* or *Jesus* let loose at this their great & solemne Feast of the Paschever. For so saith the text, Will you that I release unto you the King of the Jewes? or as it is in *S. Matthews Gospell*: Whom will ye that I release unto you; *Barabbas*, or *Jesus* that is called *Christ*? *Matth. 27. 17.*

O sweet *Jesus*! now or never there is hope and comfort neare; that after thy many tortures and troubles formerly recounted, which thou hast so quietly and patiently put up and borne at the hands of thy malicious and unkinde Country-men; yea, Kinsmen according to the flesh: Thy life notwithstanding shall be spared, and thy person set free and at liberty again at the last. For seeing thou art ballanced in the scales with *Barabbas*, the greatest malefactor of thy time; and a necessity laid upon the people of releasing either thee or him: it cannot possibly be imagined, but that thou must be taken, and he cast; thou saved, and he condemned.

For

For, whereas he hath beene a Theefe, and taken away by violence the bread of the poore and needy; Why, thou hast beene a feeder of them, and a sup plier of their wants and necessities upon all occasions? whereas he hath beene a Cutter and Robber on the high-ways, and by that meanes wounded and mangled the peaceable passengers, travelling as it were, betweene *Jerusalem* and *Jericho*: Why, thou as the good *Samaritane*, hast healed them again, by binding up their wounds, and powring in Wine and Oyle unto them: whereas he hath beene a Murtherer, (as *Marke* 15. 7.) and slain the living; Why, thou hast beene a reviver and restorer of life unto them that have beene dead. All these therefore, and thousands more, unto which thou hast beene helpfull and beneficiall in one kinde or other, will call and cry out aloud, Set free and at liberty unto us, not *Barabbas* our cruell enemy; but *Christ* our courteous friend: yea, our kinde and common benefactour.

For it is impossible, even in the judgement of *Pilate* himselfe, that any should be so ungratefull as to doe the contrary; which occasioned him to make tender of the most notorious delinquent that was then in durance amongst them, to be in competition with *Christ*; that so he might be sure (as he upon good ground and reason, conceived and imagined) not to faile of the freedome and release of *Jesus*. And yet for all this, They cry out amaine, with one voyce and unanimous consent; Not this man but *Barabbas*: as yee see in the text.

O unheard of impudency and iniquity! thus to deny the holy one and the just; and to desire a murtherer to be delivered unto them, as Saint *Peter* afterwards cast in their teeth: *Acts* 3. 14. *Commutatio infelix*; saith one; An unhappy exchange for you *Jewes*, thus to desire the Wolfe before the Lambe; the noxious and violent, before the righteous and innocent; the impious and ungodly life-taker, before the peaceable and mercifull life-giver: wretched men that ye are, to to preferre death before life; sinne before God; and *Barabbas*, nay the Devill before *Christ*: with whom yee shall be sure for your paines, to suffer eternall paines in hell fire; except you can, and doe repent and be heartily sorry for the same: *Non quod per Pascha liberatis nocentem; sed quod occidistis innocentem*, as Saint *Austin* speaks: not so much, because through the opportunity of your Pascover, you have freed and spared the life of him that was a wicked theefe and robber; but because you have slain the innocent and harmelesse Lambe, who was

undefiled and without spot. *Quod tamen nisi fieret, verum pascha non fieret*; as the Father goes on; which yet, if it had not been done, he could never have been the true Paslover, pointed at by all the legall sacrifices and shadowes of the old Law.

And therefore it shall not be amisse for us Christians, to looke to another; to an higher hand and cause of this choyce; then only to the mischeivous mallice of these Jewes, which if we doe, we shall find that it was not Christ the second *Adam* onely that was layd in the scale against *Barabbas*; but the first *Adam* also, which was a greater murtherer and theife then he. Yea, and the sinnes also of all his posterity throughout all ages. Which lying like *Zacharias* talent of lead upon Christ his shoulders, his person alone; must needs presse downe that scale lower then the other, that bore the sinnes onely of one man, though never so great a murtherer and malefactor. In regard whereof I doe not wonder to find some writers comparing *Barabbas* to the live sparrow spoken of, *Levit. 14. 7. Qui dimittitur ut in agrum avolet*, as the vulgar Latine there reads it: Which is let loose to fly in the open field, because his single burthen of sinne alone was not so great a let and hinderance unto him, as the burthen of the sinnes of the whole World layd upon the back of Christ, the other sparrow, the e also spoken of, whose wings were thereby clipped; and himselfe indeed killed for the cleansing of the leaper. For though Christs burthen layd upon our shoulders be *onus allevians* but a light burthen, lifting up and making fresh, according to his owne saying. My yoke is easie and my burthen light, *Mat. 11. 30.* yet our burthen layd upon him, is *onus onerans*; a burthen pressing downe and making faint, pressing downe indeed, his body to no lesse then the bottom of the grave, and his soule to hell.

In regard whereof in the second place, he is stiled by others: The Lords lot, chosen by *Aarons* successour (though much degenerated) the high Priest, to be offered for a sinne-offering; as was appointed by *Moses* Law; where if we take the paines to search, we shall find: as two sparrows spoken of before in *Levit. 14.* So two Goates, *Levit. 16.* presentable before the Lord at the doore of the Tabernacle of the Congregation whereof one should be for a scape-goate; and the other for an offering to the Lord, as it is there said. By which some of the Ancients (as *B. Bilson* tels me) understood Jesus and *Barabbas*: Jesus to be slaine as an offering to the Lord, and *Barabbas* to be sent to the Jewes

Jewes desert or wildernesse, bearing the finnes of the people that cryed, Let him be crucified, let him be crucified.

Which if it be so, then once more, nay evermore, let us meditate of the mercy and love of Christ towards us: and muse upon his lowlinesse and humility, that was content not onely to take our nature upon him and therein to suffer death upon the Crosse for our finnes; and so, as I have sayd, to become our sin-offering: but also to be compared with the greatest malefactor of those times. And by publike sentence, yea votes and voyces of the people, to be pronounced a greater delinquent and more worthy of death then he. And let us beseech his infinite goodnesse, by that great dejection and submission of his, whereby he was contented thus to be rejected by these Jewes; neither did disdain to be adjudged worthy of death, and to have *Barabbas* a wicked robber to be preferred to life before him: that he would give us such grace; that by how much we are inferiour unto him selfe, by so much he would inflame our desires the more ardently to be willing to bear the contempt and rejection of this World, and as cast downe through the fenic of our sins and infirmities, and unworthines every way; account no otherwise of our selves then as of the scorn & scum thereof, the basist & meanest among the sons of men. For,

*Quare superbit homo cujus generatio culpa,
Vitalabor, nasci pena, necesse mori?*

Why should man have any high thoughts, or be proud in any thing; whose very conception is sinneful, his birth paineful, his life laborious, and his death unavoydable? As also in the second place, let us continually pray unto him, that he would not permit and suffer us for any respect whatsoever, whether of feare or favor to forsake our obedience and respect towards him; but still prefer his honor and worship, and love, and friendship before all earthly advantages whatsoever; yea, and before our lives too.

And for further use & application, let us be content with patience and silence to bear it, if at any time we see the wicked & lewd, and those that we know to be worse then our selves, to be prefer'd before us, either to the honours, or in the favors of the world, seeing Christ was contented to let sinfull and wicked *Barabbas* to be preferred before him in these Jewes esteeme.

Secondly, let us take heed of preferring vice before vertue; the flesh before the spirit; the honours, and profits, and pleasures of the world, before the honour, and worship, and service of God:

for in doing all or any of these, we doe but preferre *Barabbas* before *Christ*. Neither let us upon any occasion connive and give way to any unbecoming or unfitting practises and imperfections contrary to our owne consciences; either to please our selves, or for feare to displease others; lest we be like *Pilate*, who because he would not offend and displease the *Jewes*, he appointed *Christ* to be scourged, and *Barabbas* to be loosed. Nor yet farther let us upon any termes whatsoever, be we Magistrates or inferiours, iustifie the wicked, and condemne the innocent: for in so doing, we do iustifie *Barabbas*, and condemne *Christ*. And for the last use, let us all know, that how often soever it pleaseth God to put good motions into our mindes, of setting *Christ* at liberty; either in his poore members that are in durance, or in any other pressures and oppressions whatsoever; or in our owne soules, where hee is imprisoned by our sinnes: and wee neglect the opportunity, either through some pretended difficulty; or remissnesse and weakenesse of our owne resolutions and resistance: in both these cases, and diverse others like these: we cry with these *Jewes*, *Trist Barabbas, & crucifigatur Christus*; Let *Barabbas* live, and *Christ* be crucified: which how fearefull a sinne it is, you have heard before. But I must proceed.

Pilate prevailing nothing more towards *Christs* discharge by this second meanes, then he had done by the former; He resolves yet further to try the third, as hoping though their malice bee never so great, and mindes never so violent and outrageous against him for the present; yet partly by respite of time, and partly by the severity of some corporall punishment, the heat of their hate might at last be appeased, and so his life spared: for he was desirous and willing to release him; as it is said, *Luke 23. 20*. And therefore for this purpose, he determined to lay so sharpe a punishment upon him, as mig't suffice (as hee had reason to thinke) to assuage their fury; and satisfie their bloody and cruell desires. So that hereupon in the third place, (as I say) he gave commandement that he should be scourged; *Quod non ob aliud fecisse, credendus est Pilatus*; (as Saint *Austin* speaks) *nisi ut ejus in ioh. iiii. injuriis Judaei satiari, sufficere sibi existimarent*; & usque ad ejus mortem satire disiderent: which we cannot imagine to be done for any other intent or end, then onely that the *Jewes* being satiated, and glutted as it were with these injuries and tortures inflicted upon him: might thinke themselves satisfied, and sufficiently a-

venged

venge to their content, and so desist from shedding his blood and taking away his life. For scourging was a punishment which for the severity of it, was appointed by *Moses* Law, onely for grievous offenders and malefactors of an high nature. And yet with this limitation and restriction too, that it should not exceed forty stripes, lest a brother should seeme vile unto them; as you may see *Deut.* 25. 3. And the infamy of it was such, that the Romans did exempt their Citizens from it, as is plainly to be collected out of *Acts* 22. 25. And therefore a Schoole-man calls it *Fatum supplicium*; a soule and a filthy punishment.

Which makes *Gratiensis* a learned and devout Pestiller to cry out, *Quam indignum verberum supplicium, non in Domino dico; sed in quovis eum homine abjectissimo?* how unbeseeming and unfitting, yea, indigne and unworthy a punishment and chastisement is scourging and whipping? not only in the Lord, but in any other inferiour and contemptible man whatsoever? *Est enim hoc omnium suppliciorum vilissimum; quo pueri, quo mancepiæ, quo latrones plebuntur,* (as he goes on) as being the vilest and most infamous of all other punishments, wherewith onely children, bond-slaves and piltering laroones or rogues use to be corrected and chastized. And yet our great Lord and Master Jesus Christ ye see, doth not disdain to undergoe it for our sakes, that so he might beare in his body these wounds and stripes that we have deserved by our sinnes: as also that thereby he might animate and encourage his Martyrs and Confessours unto patience and constancy in their like indignities and disgraces, which he knew the World in succeeding ages would put upon them for his names sake.

Neither was this kind of punishment and affliction of his, only infamous and opprobrious; but terrible and tormenting too. For the souldiers and other executioners of it having once their warrant confirmed by authority from *Pilate* for doing it, did presently stripp him of his garments, and fasten him to a poste or pillar (as it should seeme by many writers the manner was) and then charge and discharge upon him such bloody blowes: as if he had been both the greatest offender and the basest slave in the World. And that not with a single scourge or rod alone; but with severall and sundry kinds of them; if we may take the word and warrant of some Antiquity. For it is fathered upon Saint *Hierome* by sundry Authors which I have read, That there should be sixe of these scourges, whereof two should come with their thorny rods;

two with knotty whips, and two with iron chaynes, or linkes, or wyers; sharpened for the nonce, and their points bowed inward like an hooke, onely to rent and teare his skin as they went; and to make wounds and gashes in his flesh. And when the first two had wearyed and tyred themselves, as it were, with the earnestnesse and violence of their blowes and stroakes; the others to take their places: till by alternate & successeive turnes, they had added stripe upon stripe, and wound upon wound, latter upon former, and new upon old, so long; that he was all over in a goare blood. For his stripes were not stinted according to the *Jewish* manner, to 40. or 39. strokes alone: But the sentence being executed by the *Roman* Souldiers, and after a *Roman* sort; *Sine numero, servorum instar, flagellatus est*: He was corrected as a *Roman* slave, with as many stripes as the Executioners pleased to give him; whereby he had from the sole of his foot to the crowne of his head, no whole or free part in him, as the Prophet speaketh; *Esay* 1. 6. which notwithstanding he was not unwilling it should be so; nay, he was most desirous to have it so; because in his mysticall body the Church for which he suffered, *Nulla pars sana, atque integra esset* (as saith mine Author) There was no part whole and sound; nothing therein but wounds, and swellings, & sores, full of corruption: *Esay* 1. 6.

Yea, some affirme that there issued from his body, *Fluenta sanguinis*, streams of blood; others, *Rivi sanguinis*, whole rivers. But these hyperbolicall particulars are no matters of faith; and therefore in them I leave every man to beleeve as he list; onely we may and must beleeve his torments & tortures to be much the greater, because as the former Prophet *Esay* saith elsewhere, *He was wounded for our transgressions, and bruised for our iniquities; The chastisement of our peace was laid upon him, so that with his stripes we are healed: Esay* 53. 5. As also because these *Pharisees* and other his enemies might be affraid (as a Postiller well observes) that *Pilate*, because he scourged him, would not have beene drawne to crucifie and kill him after: *Curaverunt ergo taliter eum flagellari, ut inter flagella animam daret*; They provided therefore that he should be scourged; that, as they hoped and desired he would have even breathed out his last, and yeelded up the ghost under these tormentors hands; *Quod & factum fuisset, nisi divinitus vitam cruci reservasset*, as my Postiller goes on: which accordingly had come to passe, unlesse his divinity had preserv'd and reserv'd his humanity to dye upon the Crosse.

But this yet is not sufficient to satisfie the malicious mindes of these, not men, but monsters of cruelty and impiety. And therefore after the soldiers had thus scourged him: They brought him into the Pretorie or common-hall once more, and there againe they strip him, and put up on him a purple robe: and pressed upon his head (which you know is a very sensible and tender part, and which before had scape the whip) a crowne of sharp thornes, that so, *mille puncturis*, as one saith, with a thousand stings, they might torture and torment him: yea, and put a reed in his hand in steed of a Scepter; and scornefully bowing themselves, salute him king of the Jewes; and spit upon him the second time; and taking another reed, smote him therewith upon the head.

By all which actions it appeareth; that they were as much, if not more desirous to take away his reputation as his life. For they sought but onely the ordinary torment of the crosse, by which to take away his life: but to take away his reputation, they ran into all these; and many more strange inventions equally composed of torment and shame; wherein crueltie seem'd pleasant, and mirth full of malice (as it is well observed by Doctor Heyward:) out of whose Threaticke, called *The Sanctuary of a troubled soule*, give me leave, with your patience, (onely for haste to finish this point,) to insert here a few lines, well fitted there by his devout heart and skilfull hand, to my present purpose. They shall not be many, neither wholly his; but interlaced sometimes with other notes and observations, as well of mine owne as other mens.

The very heathen (saith he) for the most part, in their execution of justice, did observe this rule; to doe it with all outward gravity and grieve, and not with any light, either gestures or jests; whereby they might be suspected of taking pleasure in taking punishment, nor with any extraordinary severity (excepting some few Tyrants) which might make a shew of private revenge. But (as he goes on) it was not sufficient for these savages to crucifie Christ; except they did it both with derision and despight. Their malicious mindes must of necessity be satisfied, as well with his shame as with his blood: and that after an unusuall manner. For when was purple before that time used for dishonour? And who ever before that day had beene crowned with thornes? The purple reached but to a scorne; but the thornes went further: For looke how many thornes did pierce his flesh, so many streames of blood could not choose but issue from him; so that, as another saith:

The Great weeke of Christs Passion.

Purpuratus jam Christus totus, intus ac foris; corpore sanguinolento & veste purpurea. Christ is become purple all over, as well within as without; having a deepe dyed sanguine body, as well as a purple garment. But it was not by chance and at adventure, that hee was clothed in purple, and therein mocked; but as the holy Ghost made Caiaphas to say, *It is expedient that one should dye for the people.* John. 11. 50. and likewise Pilate; *What I have written, I have written,* Joh. 19. 22. So it made the souldiers, to scorne him in a purple garment, in token that whatsoever they did to his reproach, should follow afterward to his greater honour and renowne. For *Livy* tells us, that *Roma, vestis longa & purpurea, Imperatorum & Triumphantium.* i. e. At Rome, a long purple garment was the habite of the Emperors, and such as had triumphed after some great victories and conquests: And not onely at Rome, but *ubique ea in pretio fuit*, saith another author, it was in high esteeme also in other places; which doth evidently appeare to be so by sundry passages in sacred history: For the curtaines and hangings of the Tabernacle, were appointed by God himselfe to be of purple, as yee may see, *Exod. 26. 1. 36.* verses. And *Daniel* the Prophet of God, was promised by *Belshazzar* as a great reward of honour unto him; that if he would reade the writing, and shew the interpretation thereof, he should be cloathed in purple, and have a chaine of gold about his necke, and be the third ruler in the Kingdome, *Dan. 5. 16.* as also *Holophernes* canopie of his bed on which hee rested when *Judith* came unto him was woven with purple, *Jud. 10. 21.* And therefore howsoever these Jewes array Christ in purple, onely in scorne of his Kingship, because he was usually stiled King of the Jewes, yet his heavenly Father, and the whole Court and Councell of Heaven had an honourable purpose towards him in permitting it.

Neither was it without a myserie that they set upon his head a crowne of thornes. For God having cursed the earth, becauſe of *Adams* tinue, to bring forth thornes and bryars unto us, This curse hath our Saviour now taken upon himselfe; so that the points of these thornes are broken in his flesh; and all things are now blessed, all things reconciled, all curses and crosses both healed and hallowed with his blood; inſomuch as all true Christians may now gather grapes of thornes: which before this time could not be done, as the holy Scripture doth intimate unto us. *Goe forth therefore, O yee daughters of Sion, and behold King Salomon with the*

the crowne wherewith his mother crowned him, saith the Spouse in the Canticles, chap. 3. 11. For, *vere spectaculum dignum visu, Deus spiritus coronatus*: It is a spectacle worthy your viewing, to see God crowned with thornes. *I will now turne aside, and see this great sight*, saith Moses, Exod. 3. 3. which was God himselfe in a flame of fire in the midst of a bush; the bush burning, yet not consumed; unto which sight notwithstanding, he could not draw neere, untill he had pulled off the shooes of his feet; as there is to be scene, *vers. 5*. Let us therefore pull off the shooes of profanenesse from the feet of our affections, that so we may goe with him, and behold this great fire of love wherewith the Lord burneth; and this bush in the midst whereof he standeth and is inclosed: which if we doe, we shall see before us the unextinguishable and inconsumptible love of a kind and tender-hearted Father, offering to sacrifice his Sonne; yea, his onely Sonne for our sinnes, and behind us wee shall find, *Arietem harentem cornibus inter vepres*; the Ramme, or rather the Sonne himselfe, as willing to be caught by the hornes in the midst of the bushes, that so he may be offered. And therefore, as every bird sitteth upon the thornes in the orchard, as it is said, *Baruch. 6. 70*. so let us draw neere and make our nest in these bushes; that we may find shelter against the stormy winds of affliction; and parching, yea, scorching heat of temptation, and all advertaries as well spirituall as corporall, hunting our soules to destruction. And abandoning the colours of all other Captaines and Commanders, as the world, the flesh, divell and the like; let us keepe our selves fast and close in firme fidelity and sincere loyalty under the royall standard only of this our King; although by these his enemies in derision and scorne he be crowned with thornes. For the points of these thornes pierce not at this time so deepe into our Saviours head; as in after time they shall pierce into the sides and soules of all adverse and opposing powers whatsoever; especially such as thus deride and scorne him in his miseries and affliction. For *etiamsi Tale diadema non honorem, sed horrorem adducit: Horret tamen Christus magis asperitatem morum et lingue stimulos quam spinarum aculeos*, saith our country-man Gillebert. Although *In Cantica.* such a Diademe as this, bring not honour, but horror rather to him that weares it; yet Christ doth more abhorre and disdain the bitterness of their malice and asperity of their manners; yea, the stings of their tongues, than points or prickles of their thornes by which they thus thinke to torture and torment him.

But to proceed and grow towards an end of his sufferings under *Pontius Pilate*, when hee saw that *Jesus* was in so pittifull a plight, that he supposed the sight of his goared body and gashed head sufficient to breake the bloody purposes of his enemies : He tooke him, and led him forth to the people and sayd unto them; Behold the man. *John* 19.5. what would you have more? if it be for malice that you are so violent against him; behold how miserable he is. If for feare; behold how contemptible. But as for fault, whereby he should deserve death; I can finde none, but hee seemes to bee a man without a mate; a Prince without a Peere, having none to match him, that I can finde, among the sonnes of men, as being a lambe without a spot, a Dove without a Gall. I can finde no fault in him.

Which if it be so; then *Diogenes* may set up his staffe; put out his light; and hang up his lanterne by the walls; seeing *Pilate* heere, presents before his eyes, the man whom hee sought for; using his humane reason to good purpose: as being more innocent and harmelesse in his conversation, then *Adam* in his integrity. For whereas *Adam* bore indeed in himselfe, the whole humane nature; yet hee did it but to destruction: whereas this man doth it to reitauration and redemption. Behold therefore this man, sayth *Pilate*, I can finde no fault in him.

But *quo minus proficit, eo magis ardescit invidia*; sayth *Ferus*. It is the nature of envy, that the lesse it prevayleth, and the oftner it is prevented and withstood, the more eager it is in its pursuit. And therefore the more backward and cold in the cause they finde *Pilate*; the more forward, ardent and earnest are they. So that being insatiable in their cruelty toward him; they importune him, some with perswasions; and others with confused clamours and cryes that hee might bee crucified. They were of their fathers, the Divells minde; *quem nihil satiat nisi animam lauciat*; as one saith of him. Whom nothing will please and content but death and finall destruction: so no torture, no punishment will serve these mens turne but Christs death. And no death neither, but that of the Crosse will satisfy their desires: and that makes them cry so often and so loud, Let him bee crucified, let him be crucified. O the inconstancy and impiety of an insolent and many headed multitude! What a miserable case are they in, that must bee tried and judged by thee? which art content with these *Jewes* to honour Christ and his Ministers one day with all reverence

rence and respect ; cutting downe branches from the Trees ; and throwing them in his way ; and crying *Hosanna* the sonne of *David* : blessed bee hee that commeth in the name of the Lord. *Hosanna* thou which art in the highest Heavens, *Mat. 21. 9.* And yet within a few dayes after ; the wind of thy breath being turned, to cry out againe as fast on the other side (as yee see) *Crucifige , Crucifige* : Let him bee crucified, let him bee crucified. *Sic stultus ut luna mutatur*, saith the wise man. So doth the foolish multitude change like the Moon. *Eccles 27. 11.*

But neither are they culpable of inconstancy alone ; but of impiety too ; and that in the highest degree. For what insolences and outrages will they not perpetrate and commit, if they bee frustrated and crossed never so little in their wayes and wills ? The very Sonne of God himselte and Saviour of the World (and therefore much lesse his Ministers) being not able to scape scot-free ; if hee come once within their clutches, or within the compasse of their custody and command, which gave occasion to the Holy Ghost to prescribe that caveat to these people of the *Jewes* long since, *viz.* that they should not follow a multitude to doe evill ; *neque in iudicio plurimum acquiesces sententis ; ut à vero devies*, as the vulgar Latine reades it, neither in judgement shalt thou rest or rely upon the sentence of many to decline from truth. *Ex d. 23. 2.* And yet for all this warning so long before hand ; they and their Judges too, split themselves upon the same Rock at this time. For *Pilate*, although before he had openly declared both that Christ was innocent, and that hee had authority to quit him : yet giving place either to the favour or fury of this multitude of the *Jewes*, rather then to justice, hee pronounced sentence of death against him ; and delivered him to the pleasure of his enemies, to doe with him even what they would, as you may see. *Luke 23. 25.* By which it appeares plainly, that *Vox populi* is not alwayes *Vox Dei* ; the voyce of the people is not alwayes the voyce of God.

And thus you have heard how and what Christ suffered under *Pontius Pilate*. Whose judgement was very unjust by his owne confession ; because hee gave sentence of death against him, whom thrice before he had pronounced innocent, which certainly was in him, the greatest piece of injustice that could possibly bee committed. And therefore S. *Cyprian* sayes, *Frustra sanctas manus iudex in pratorio abluit, a sanguine Domini to proficiens innocentem.*

Thou wastest thy defiled and polluted hands, O thou judge, but in vaine : seeing (professe what thou wilt, yet) thou canst not (as *David*) wash them in innocency ; but thou art guilty of the death of that just man in as high a degree. even as the *Jewes* themselves. For in that thou dost not absolve and acquit him ; but givest out thy sentence of condemnation against him, notwithstanding by thine owne confession, after diligent and exact tryall, thou canst finde no just cause of death in him ; *Causam tibi facis cum Judæis communem* : as the same Father goes on. Thou makest thine owne cause no better (for all thy washing) then even common with these his enemies. *Illi se proditione, tu parricidio te condemnas* : For as they are guilty of treason and treachery against him ; so thou of Parricide : *Illi lingua, tu ferro occidis* ; they slaying him onely with their tongues, in slandering and false accusing ; but thou with the sword, seeing thou hadst power to loose him, as thou saydst thy selfe (especially being innocent) and yet thou didst not. And therefore *tam te quam illos inaudita crudelitatis scelus involvit* ; the sin of this, unheard of the like, cruelty, involves thee aswell as them. *Veniet etiam anima tua in manus judicis quem condemnas ; fractisque tribunalibus tuis, judicaberis & demergèris in profundum inferni* : so that thy soule shall come into the hands of that same Judge, whom thou hast thus condemned : and after thine own judgment seat and throne of injustice is dissolved and broken downe in this World ; thou shalt be judged thy selfe and condemned to the very pit of Hell in another World : *eruntque tibi & Indæ scelerato in tenebris & Gebennalibus flammis pœne irremediales, inconsumptibiles ignes, dolores perpetui, & tormenta aterna* ; and thou aswell as wicked *Indus*, with all other unjust *Judges* that doe not repent ; shalbe cast into utter darknesse and hellish flames together, where yee shall suffer and indure paines that cannot bee withstood nor avoyded ; burnings that cannot bee extinguished nor put out ; perpetuall sorrowes without succasing ; and eternall torments without hope of ending. Thus farre *Cyprian* of *Pontius Pilate* his injustice ; and thus farre I of our blessed Saviours sufferings under him. From whose fearefull sinne and punishment due for the same, *Libera nos Domine*, good Lord deliver us.

Now from the injustice of these Judges under whom our blessed Saviour thus suffered, let mee take occasion to leave a few instructions to the Judges of our times. And I will begin with that *Quare* of

of the Holy Ghost. Are your mindes set upon righteousness, O yee Congregation; and doe yee judge the things that are right, O yee sonnes of men? *Pf. 58.1.* that is, according to the order, rightnesse & straightnes of that Law of God, which he set and appointed you to judge by, when he sayd unto *Moses*; that Judges and Officers he should make in all the Gates throughout the tribes of *Israel*; and they should judge the people with just judgement, *Deut. 16.18.* *quasi dicat* (as an expositor upon the place) *non tantum in ore habeatis justitiam*; *sed in opere*: as if he should say; it is not enough to talke of righteousness with your mouthes; and in your words; but you must practise it also with your hands, and in your works.

Now then let us take notice that there are many things requisite to this right and just judgement; which ought therefore to concur and be found in all Judges whatsoever, whether Ecclesiasticall or civil.

The first whereof is this, that what they require of others, they practise and performe themselves; because as *S. Peter* saith, It is but just, that judgement should begin at the house of God, *1. Pet. 4.17.* and therefore they ought not to doe as the *Scribes* and *Pharises* which our Saviour speakes of, which binde heavy burthens and such as are grievous to bee borne, and lay on other mens shoulders; when as they themselves will not moove them with one of their fingers, *Matth. 23.4.* but they that are Judges of the Earth, ought themselves to love righteousness, as the wiseman exhorteth them, *Sap. 1.1.*

The second is; that they keepe themselves close to the prescript and order of the Law; and not presume to passe the bounds of that which is to be their directour and their guide: according as it is commanded them by Gods Law saying, when the King sitteth upon the throne of his Kingdome, he shall write him a copy of this Law in a booke which shall bee with him; and hee shall reade therein all the dayes of his life: that so hee may not turne aside from the Commandement, to the right hand or the left. *Deut. 17. 18, 19. 20. verses.*

That they doe thoroughly sift the truth and depth of the matter which they have in hand as, *Iob* professeth that hee did, saying, *Causam quam nesciebam diligenter investigabam*; I was diligent to search out the cause which I knew not. *Iob. 29. 16.*

That they be no accepters of persons. For *qui cognoscit in iudicio*

1.

2.

3.

4.

dicio faciem, non bene facit, saith the Wise man, as the vulgar Latine reads it, *Prov. 28. 21* He that in the time of judgement knowes a difference of faces, does not well, for such a one will transgresse for a piece of bread, as there followes in the latter part of the verse; and therefore elsewhere hee saith : It is not good to accept the person of the wicked, to overthrow the righteous in judgement : Chap. 18. 5.

5. That they give not place to the clamors or favour of the multitude; to doe contrary to law and their owne conscience; as our Pilate here did, for the crucifying of Christ, for this likewise is flatly forbidden in Gods Law, as you heard before, where it sayes: Thou shalt not follow the multitude to doe evill, neither shalt thou speake in a cause, to decline after many to wrest judgement : *Exod. 23. 2.*
6. That they be not driven from the straightnesse and rectitude of their course of justice for feare of the mighty, as another Wise man adviseth, saying : Seeke not to be made a Judge, being not able to take away iniquity, lest at any time thou feare the person of the mighty, and lay a stumbling block in the way of thy up-rightnesse : *Ecclus 7. 6.*
7. That they be not too pitifull, beyond that which is meet and fit; according to that other precept of the Law : Thou shalt not countenance a poore man in his cause, *Exod. 23. 3. i. e.* in a bad cause; For otherwise, it is said but three verses after, Thou shalt not wrest the judgement of the poore in his cause, verse 6.
8. That they be no bribe-takers, as the same Law still goes on; Thou shalt take no gift, for the gift blindeth the wise, and perverseth the words of the righteous, *verse 8.*
9. And lastly, That they admit of no intreaties and perswasions to the prejudice or dammage of any other; for justice is to be executed and judgement given, *consilio, non prece*, by counsell and deepe consideration in a mans selfe, not by request of other men : For as Bernard saith well, *Ubi non licet facere quod volo, quis locus rogandi?* Where it is not lawfull for a Judge to doe what he may have a desire, it may be to doe himselfe, there surely can be no place left for the suites and requests of others. And these are the nine things requisite to the performance and execution of right and just judgement; which whatsoever Judge shall faithfully fulfill and keepe, hee need not feare the censure of any Court here; or the face of an angry Judge hereafter.

There might much more have beene added concerning these particulars, but that I am not ignorant, that *Verbum sapientibus sat est*, A word to such wise men is enough; in regard whereof I have chosen rather to leave this short caution and remembrance onely to our Honourable Judges and other subordinate Magistrates, than to presume to give them either larger instructions, or the least reproofes. And this sufficeth for Christs sufferings under Pontius Pilate.

John 19. vers. 16. 17, 18.

Then delivered he him unto them to be crucified. And they tooke Iesus and led him away: And he bearing his crosse, went forth into a place called the place of a skull; which is called in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Iesus in the midst, &c.

WHen the sentence of death against our Saviour Christ was Crucified. once given, then presently in all haste the crosse was prepared, and the condemned person brought out; and the heaveie tree (as it appeareth by Saint *Iohns* Gospel in our Text, verse 17.) was at the first laid upon his owne shoulders, which had beene unmercifully battered with whips before, whereby they tormented him not onely with the sight, but with the weight also of that which was appointed to bee the instrument of his death, which painfull burthen notwithstanding, together with the weight of all our sinnes, he refused not for our sakes to take upon him, but proceeded on his way with incredible alacrity, both in love towards us, and in obedience to satisfie his fathers justice; as a true *Isaack* bearing the wood for the sacrificing of himselfe. For *mortem non coactus, sed ultro subit Christus, ut voluntarium esset sacrificium: nam sine obedientia, nobis expiatio parva non esset*, saith *Calvin*. Christ suffered death willingly and not by constraint, that so his sacrifice might be voluntary. For without willing obedience to his Fathers Ordinance, our atonement and the expiation of our sinnes could not bee wrought: whereupon *S. Austen* discoursing upon those words of *S. Iohn*, *Et misit filium suum sacrificatorem pro peccatis nostris* (as he reads them) **1 Ioh. 4. 10.** God

In Ioh. s. 18.

loved us and sent his Sonne to bee a sacrifice for our sinnes ; demands this question : *Ubi invenit hostiam ? ubi invenit victimam quam puram volebat offerre ?* where did hee finde a pure and cleane sacrifice fitting for himselfe to offer ? And when hee hath thus propounded gives the answer himselfe in these words. *Alium non invenit, seipsum obtulit.* He could finde no other, and therefore hee offers himselfe as if he should say : hee made his humanity the sacrifice, and his divinity the priest.

But howsoever hee were never so willing and obedient himselfe ; yet his countrey men and cruell friends must not loose their turne. For they will have an hand in this busines (though never so much to their cost) as well as hee , wherefore after they have conducted him to mount *Calvary*, the place of his execution : there they speedily erect his crosse and display his bloody banner, and soone after crucifie him thereon, as ye may see, *Luke 23. 33.* which part of theirs, as it was acted with much violence to shew their malice ; so it was suffered by him with more willingnesse, and patience to manifest his love. Answerable to that of the Apostle, he humbled himselfe and became obedient unto the death, yea even the death of the Crosse. *Phil. 2 8.*

Now this kinde of death was accounted in those dayes, not onely the most shamefull and ignominious death ; but the most cruell and tormenting too ; as yee shall see anon : wherefore these *Jewes*, howsoever they had foure kinds of death for malefactors among themselves (as our reverend and learned Bishop of *Exeter* in his passion Sermon hath well observed) one of which was ordinarily used to those that did offend of their owne Nation, as the *Towell*, the *Sword*, *Fire* and *Stones*, and each of these above other in extremity, yet they rejected and refused all these whereby to take away Christs life, and chose this *Roman* death of crucifying, as accounting it the worst of all : which we may suppose they did the rather, because their owne Law saith : cursed is every one that hangeth on a tree, *Deut. 21. 23.* so that their malice was such as it should seeme towards him ; as that they were desirous, not onely to crosse and crucifie him, whereby to rid him out of his life : but to curse him also, if it were possible and in their powers, in the life to come. But yet as *Jerome* well noteth ; Hee is not therefore accursed because hee hangeth ; but therefore he hangeth because hee is accursed being made *Ketara*, that is, accursed for us as, *S. Paul* speaketh, *Gal. 3. 13.* And therefore

fore howsoever the *Jewes* made choyce of this death for him out of the depth of their malice, and venomous hatred against him: hoping thereby not only to destroy his body, but his soule too, yet hee (that was able to worke good out of evill, and turne their mitchiete and malice owards him, to his owne glory and the benefit of his Church and chosen) had other reasons in the secret of his owne counsell, which they little dream't of, why hee would undergoe it, and take it upon him.

As first that the curse might be imputed unto him, which was due to us: and so we by his curse might be redeemed from the curse of the *Law*, as the former Apostle saith wee are in the former place. And therefore sayth *Aretius*: *Ille cruce passus est Christus, ut omnis maledictio, etiam à forma supplicii in illi concurreret.* Therefore did Christ suffer on the Crosse, that by the forme and manner of his suffering, every curse might concurre and be found in him, which was due to us, yea hee himselfe bare our finnes in his body on the Tree, that wee might bee delivered from sin and be healed by his stripes, as *S. Peter* sayth *1 Pet. 2. 24.*

Secondly, as *S. Chrysostome* and *Theophilact* assigne it, *ut ipsius aeris naturam mundaret, & terram sanctificaret sanguinis sue distillatione*, that he might cleanse and perfume the ayre with his holy and Heavenly breath, and sanctifie and hallow the Earth with the streames of his sacred blood, distilling and descending down from his blessed body. *Medicina enim qua remouet maledictionem terra, est sanguis Christi,* For the onely Medicine that is able to remouee the curse of the earth is the blood of Christ.

Thirdly, as *Anselmus* saith, That hanging in the ayre on the Crosse, the foote whereof was fastned in the Earth, and the top looking towards Heaven, hee might shew himselfe to be the true Mediator betwixt God and man; by reconciling Heaven and Earth together, and reducing our humane nature to the society of Angells, and so making a perfect peace and union betwixt the things above and the things below.

By such strange and contrary meanes doth God shew his power and providence in working our salvation and redemption, giving us life even by his owne death, and that the most accursed death too, even the death of the Crosse. *Optimum faciens instrumentum vite quod erat moris pessimum genus,* as one saith; making that the best instrument of life, which was the worst kinde of death; worst indeed, as we shall easily perceiue, if wee will vouch-

life to looke another while into the manner of it, together with the counsell and cruelty of the *Iewes* in inflicting it, as wee have already done into the mercy and goodnesse of Chrilt in suffering it. For besides the infamy and ignominy of it, as you have heard already; it was a terrible and bitter death too: where hee felt the uttermost of those paines, which incensed and intraged malice was able to inflict, and mans nature able to indure.

For the better and more cleare expression whereof, it is observed by some, that Christs Passion on the Crosse, had in it all the foure dimensions, as length, breadth, height, depth. Lenght first, in regard that the Crosse was a lingring slow death; *Ubi disquirabatur, & mors ipsa protendebatur; ne dolor cuius finiretur:* which gave no quick dispatch unto the patient, but protracted and prolonged his life, keeping him a great while together upon the Racke under the sharpe sense atwell of our sinnes as his owne paines. Now it is truly sayd, that *Acerbissima est mors que trahit pœnam;* it is the bitterest kinde of death, wherein the paines thereof are long continued and delayed, and not presently or suddenly finished and dispatched. For to have death prolonged when a man is under the stroke of death; is to die many deaths at once. Now it was full three houres betwixt Christs affixion to the Crosse, and his expiration on the Crosse. For hee continued there from the sixth houre untill the ninth, as the Evangelists declare. Let a Poet then make the application.

Poem. vocat. Christs
Triumph.
pag. 49. by
G. Fletcher

*What better friendship then to cover shame?
What greater love then for a friend to die?
Yet this is better, to asseffe the blame,
And this is greater for an enemy.
But more then this, to die not suddenly
Nor with some common death, and easie paine,
But slowly, and with torments to beaine.
O depth without a depth, far better seene then sayne.*

Secondly breadth: For here we may justly take occasion to behold how many were the crosses which he indured upon this one crosse for us. First, his legs and hands by rude and boysterous hands are violently pulled out at length to the places fitted for his fastening, then pierced thorow with sharpe yron nayles, which were so bigge, that as *Socrates* in his Ecclesiasticall History reports, *Constantinus eos acceptos in fræna & gal. am mutavit, & ad bella usurpavit.* *Constantine* having received them from his mother, made
of

of them a bridle and an helmet for his owne use in the time of war, which if it were so, it is no marvell if the Prophet in his person complaine: *Foderunt manus meas, & pedes meos*, as the vulgar Latine reads it, *Psal.* 21. 17. They digged, as it we. e. or pierced deep into my hands and feet, as it is in our English translation, *Psal.* 22. 16. Then in the next place; hee is raised from the ground, upon his crosse, where, by the weight of his body, his wounds are opened and enlarged, his nerves and veines rent and torne asunder, and his blood gushed out abundantly. Thirdly, his body exhaust of spirit and blood, is exposed naked to the cold ayre; the Sunne, during all the time obscured with a strange and unusuall eclipse, as it were, with horror impatient at the sight of those indignities, which were then offered to the Sonne of God. Fourthly, he is afflicted with a wonderfull & exceeding drought, which *Cyril* sayes, was *Unum ex gravissimis tormentis*; one of his greatest, sharpest, and most grievous torments; occasioned by his former wearisome travel, his sweating agony, and the effusion of so much blood. His fifth paine was the want of the use of both his hands and feet, whereby he was enforced to hang immoveable upon the crosse; as being unable to turne any way for his ease; or to change the position and site of his body upon any termes. The sixth and last, the blasphemous and contumelious words; which the Pharisees, Scribes and Priests breathed out against him, which is more piercing to an ingenuous and noble nature than any corporall punishment whatsoever (as I have in part shewed you before:) And in regard whereof it is said of *Alexander* the great; that he forgave many sharpe swords, but never any sharpe words.

But the length and bredth of our Saviours crosse is not greater than the height and depth of it. That passion may be said to be deepest which surpasseth other passions in the sharpnesse and intensivenesse thereof. Now, that our Saviours passion did so, it will easily appeare by this first: That it did not surprize him suddenly, but was long before fore-seene and expected of him. For if you search the Evangelists, you shal find his arraignment and death often repeated from his owne mouth, as *Matth.* 17. 22. and againe, *Matth.* 20. 17. as also *Luke* 9. 44. And in the 18. of the same Gospel; He reckons up all the particulars, as his delivering to the Gentiles, mocking, reviling, spitting upon, scourging, putting to death, and the like, as you have heard before. Now, as long as he foresaw he suffered: For the expectation of evill is not lesse than the

sense: but as to looke long for a good thing is a punishment; so for evill is a torment. And as for those proverbs, or sayings; *Expectatio minuit dolorem*; expectation doth diminish and lessen griefe: and *lucula percussa minus feriunt*: darts fore-seene doe wound the lesse. They are true, of such evils as may be avoyded and averted, either in whole, or in part. But not of those which cannot be eschewed by the utmost of our Art and industry. For, for a man to be blasted with a flash of lightning, or smitten with a thunderclap; troubles him lesse to take him on the sudden when hee thinkes not of it; then, if it were told him before, that at such an houre he should perish by such a means; for this lingring expectation of it, doth possesse the soule continually with horror and sad affrights.

Add to this, as adding more measure unto this; That the body of Christ was of a most perfect temper and sound constitution; as being the immediate workmanship of the Holy Ghost, by whom it was composed and framed in his mothers wombe without any the least help or assistance of man at all; now, the stronger and purer the complexion is, the more lively and vigorous are the senses; and so the more sensible either of paine or pleasure, according as the objects are diversified. Thirdly, to make it yet more full; such was the excesse of Christs love to man, intending a plenteous Redemption, that hee would not suffer his strength as in a dying man to languish and decay by degrees, that so in the close nothing at all should remaine; but even to his last breath, he would retaine that vigor in him, that he might fully feel the smartnes of his pains, *a principio passionis usq. ad finem*. from the first of his passion, to the last, which that strong cry of his, when hee gave up the ghost doth witnesse. For the Text sayes, that, *clamavit voce magna, & expiravit*; He cryed with a loud voyce, or great cry, and gave up the ghost, *Marke 15.37.* which strong cry shewes that nature was strong in him: For, *non solent moribundi exclamare*; dying-men are not accustomed to cry out so loud. So that there is no question to be made, he might have lived longer, but that (all things being once accomplished to make our Redemption perfect and intire) he would now die: Thereby to shew himselfe to be Lord both of life and death. The rarenesse and strangenesse of which act wrought as rare and strange an effect in the Centurion which heard it; For the hearing of him cry thus, made him to cry out too, *vere hic homo filius Dei erat*, Truly this man was the Sonne
of

of God, verse the 39. of the former fifteenth chapter of Saint *Mark's* Gospel. And so *Auditus invenit quod non visus* (saith S. Bernard) *oculum species fecellit, veritas auris se infudit.* His hearing found out that which his seeing could not, by reason his meane outlide and externall forme deceived his eye: when as the truth infused it selfe into his eares, answerable to that of the Apostle, *Faith commeth by hearing,* Rom. 10. 17.

S. C. 25. i
Cantua.

The fourth and last is the depth thereof, which consists in this; That Christs passion was a tull and solid passion, that is, an absolute and pure passion, not mixt with any comfort to mitigate and ease it. Our cup of sorrowes is never in that extremity of bitterness, but that there is still some sugar mingled with our gall; some sweet cast upon our sower; some consolation tempered with our affliction. As for instance, it is deemed one great comfort in adversity to have some of our friends about us, to condole and lament with us in our sorrowes. But alas, in the very entrance of his troubles, Christ is abandoned of all. His Disciples, as you have heard, when this heaveie storme begins to fall upon him, forsake and leave him; one of them forswearshim, another runs away naked, rather than he will stay and confesse him; who then shall comfort him? Himselfe? Sometimes indeed our owne thoughts find a way to succour us, unknowne to others (as my Lord Bishop of Exeter well observes) but alas, with him at this time it is not so: For his soule is filled with evill; as the Psalmist speaketh in his person, *Psal. 88. 3.* who then shall doe it? His Father? Here, here was his hope, *sed pro dolor!* but out alas, no comfort as yet appears from him; For hee delivers him into the hands of his enemies; and when he hath done, turnes his backe upon him as a stranger, shewing no compassion on his passion, but rather wounds him as an enemy. Because, indeed, the Lord would breake or bruise him; as it is said of him, *Isay 53. 10.*

B. Ardens
non ignis.

It is strange, yea very strange, (saith one) that of none of the Martyrs; the like can be read to this of our Saviour, when he sayes (*My God, my God, why hast thou forsaken me?*) who yet indured most exquisite paines in their martyrdomes; yet we see with what courage, with what cheerefulnesse, joy and singing, they are reported to have passed through their torments; *Videor mihi metipso super volas incedere;* saith *Tiburtius*, I seeme to my selfe to walke upon beds of roses, when he was forced to walke upon hot burning coals bare-foot; will you know the reason? Saint *Austin* sets it downe

downe; *Martyres non eripuit, sed nunquam deseruit*: He delivered not his martyrs indeed; neither did he forsake them: but as he delivered not their bodies, so he forsooke not their soules, but conveyed into them the dew of his Heavenly comfort which was an abundant supply for all they could indure othe wise. Not so heere, but *Vindemizavit me*, saith he in the Prophet, as the vulgar Latine reads it, *Lament 1. 12.* that is, he hath left me bare and naked, as the vintager leaves his Vines when he hath gathered and plucked off the Grapes. It is fathered upon *L. o* to be the first that sayd it, and all antiquity allowes of it; *Non solvit union. m, sed, abstinxit vision. m.* The Union was not dissolved, but the beames and influence of comfort were for this time restrained, so that his soule was as a dry, thirsty, parched heath ground; without any the least moylture or refreshing of Divine consolation, yea he was *desitutus omni solatio*, as it is in Doctor *Field*, destitute and voyd of all that solace, hee was wont to finde in God, in this fearefull houre of darknesse and time of this his dolefull Passion. The Wrath of God and his indignation furiously marching against him, to require of him, as who had undertaken it, The full recompense and satisfaction for our sins, as saith Doctor *Robert*

*Lib. 5. de
Ecc. 1. 17.
p. 16.*

*L. 3. contra
Bishopp.
114.*

Abbot that learned and painefull preaching Bishop of *Salisbury*. And now by this time, I doubt not, but that you plainly perceive; how that Christs paine and crosse was the deeper and wider by all these crosses and torments thus considered. And therefore, behold and see, all yee that passe by (sayth he himselfe) if there be any sorrow like unto my sorrow which is done unto me. *Lam. 1. 12.* the very Chapter and Verse cited last before. For I am like unto water powred out; all my bones are out of joynt: my heart like Wax is molten in the midst of my bowells. My strength is dried up like a potsherd; and my tongue cleaveth unto my jawes, so that thou hast brought me even to the dust of death. For Dogs have compassed me; and the assembly of the wicked have inclosed me, yea they have pierced my very Hands and my Feete, saith the kingly Prophet in his person, *Psal. 22. 14. 15. verses, &c.* And yet for all this, *Amor tenebat in cruce quem mors non potuit tenere in Sepulchro*; His love still held him on the Crosse (as you have heard already) whom the violence and strength of death could not hold in his grave; as you shall heare hereafter.

And thus you see, not onely how, but why also Christ was crucified, as well in his adversaries, as his owne counsell and decree.

tree. They out of malice and hatred towards him ; Hee out of love and pity to us ; suffered under *Pontius Pilate* and was crucified upon the Crosse. A word or two for use and application, and so we will conclude these two circumstances of this Article.

Did Christ then suffer such things, yea, and farre greater then those that you have heard related unto you ? (The afflictions and anguish of the soule, being much worse then those of the body, (These being but love trickes sayth one, to what his soule indured) which notwithstanding wee have but slightly toucht upon ; as not altogether, in my judgement, so properly appertaining and belonging to the *Creed*) why then we shall doe well, a little to examine and consider the end and causes why he did so : which if wee doe, we shall finde, that it was not his *owne*, but our sinne that brought all this evill upon him, according to that of *S. Peter*, Christ suffered for us, leaving us an example to doe the like, who did no sinne himselfe, neither was there guile found in his mouth, but they were our sinnes which he bore in his body on the tree, *1 Peter 2. 21, 22. verses*, as the Prophet likewise had foretold, saying, he hath taken upon him our infirmities, and he hath caried our sorrowes, *Esay 53. 4*. We have an usuall saying amongst us, that *Charitas à semetipsa incipit* ; charity begins at home, but Christs charity yee see did not : for it began, proceeded, and ended all in us : so that whatsoever our Saviour, either *Ferebat* or *gerebat*, as one sayth, either did, or abid, it was for us, both, *Natus nobis & datus nobis*, *Esay 9. 6*. Hee was delivered out of the wombe for us, and he was delivered up to the Crosse for us. For, for us men and for our salvation, *Incar-natus est*, saith the *Nicene Creed*, hee was incarnate of the Holy Ghost and was made man, and for us men also *Condemnatus est*, he was condemned to die upon the Crosse, so that he was bred for us, and shall be dead for us, all that he suffered being for our sins.

Doctor
Clarke.

The *Jewes* then are not the onely actors in this tragick story of Christs suffering under *Pontius Pilate* and crucifying on the crosse: But we are as deepe in as they, nay deeper in then they, as being the principalls, and they onely but accessaries thereunto. Because we were. *Causa sine qua non*, The cause without which it had not beene done, but they were our sins for which hee was wounded; and our selves for whom he was crucified. So that, *Peccata mea, peccatus tuus, peccata Adam ac omnium filiorum ejus causa fuerunt passionis & mortis filii Dei*, sayth one, they were our evill motions,

motions, our vile thoughts, our corrupt words, our ungodly works; that set *Pilate*, *Herod*, *Annas*, *Caiaphas*, *Judas* and the *Jewes* a worke, what they did, they did it but as our instruments and agents, so that to say the truth, Not Satan the tempter, nor *Judas* the traytour, nor *Caiaphas* the high Priest, nor *Pilate*, the judge: not the *Jewes* that conspired against him: nor the false witnesses that accused him: not the band of men that tooke him first, and derided him after, nor the Souldiers that pierced him: no nor yet the very executioners that nayled him, on the Crosse: are so much to be accused and condemned for his sufferings as we, we I say, even our selves and sinnes: which notwithstanding, is not spoken in favour or excuse of these, or any of these. (For for such clients, I believe never any man was so leud as to become an advocate) but onely to let men see and know, yea, and acknowledge too, the greatnesse and grievousnesse of their sinnes; the cure whereof occasioned all these fearefull evils upon our blessed Saviour, before it could bethroughly accomplished and effected. For *hoc fonte derivata clades*; all the fore spoken of and last expressed afflictions and troubles of his proceed onely from this fountaine and originall. So that we, sinfull we, bound him with cords, beate him with rods, buffeted him with fists, crown'd him with Thornes, yea wee reviled him and railed on him with our tongues; we nodded at him with our heads, we thrust him through with speares, we betrayed him with a kisse; We peirced his Hands and Feete with nailes, we condemned him with false witnesses, we powred shame and contempt upon his person; we judged him as plagued and smitten of God For in asmuch as our faults and offences procured these things to be done unto him, we are the doers of them and the dealers in them, as himselfe is sayd to complaine in the Poet.

Huc me sidereo descendere fecit Olympo,

Hic me crudeli peccatum vulnere fixit.

Hither have your sins brought me downe to live a poore and contemptible life, and heere have your faults fastened me upon the Crosse to die an ignominious and shamefull yea bloody death.

Use.

What an hatred then should this beget and kindle in us against our sins, that were thus the spoylers of our Saviours life and the spillers of his blood? How should wee in an holy revenge pursue them to death, that were the authors of his death; kill them that killed him? But woe, woe unto us, so far are we from this, that in-
stead

stead of mortifying and crucifying them, we crucify him; as if to have done it once had not bene sufficient, but that as the Apottle speakes, wee must crucify againe the Sonne of God, and make a meeke of him, *Heb. 6.6.* so that we may use *S. Pauls* words to the *Galatians*, though in another sense, *Jesus Christ* is evidently set forth before our eyes and crucified amongst us, *Gal. 3. 1.*

Thus hypocrisie bends the knee with ludibrious devotion, and bids, *Hayle King of the Jewes*; *Presumption* puts a reed, a rod, and scepter into his hands: The children of darknesse buffet and beat him; yea, and bid him prophesie who smote him. The prophane spit in his face: The sacrilegious cast lots for his garment: the Schismaticall divide his seamelesse Coat, which the rude soldiers did not. *Popularity* washes her hands as innocent, yea to please men condemnes *Christ*. The drunkards in their carowles and unhallowed healths, give him a potion of Gall. Bribery, extortion, covetousnesse, uncleannesse, and all other kinds of common and ordinary sinnes, preferre *Barabbas* before him. *Simony* crucifies him betweene two Theeves. *Heresy* rackes his bones and disjoynts him. *Superstition* betrayes him with a kisse and despighes him with seeming honours. *Apostacy* denies him with his Apottle *Peter*, yea and forswears him too. The roarsers with laughs and scoffes crucify him afresh: and with their blasphemy and outrageous oathes, teare (O cause of teares) his Nayles, his Sides, his Flesh, his Hands, his Armes, his Bones, and all his Joynts, and Members asunder. These are our offerings for *Christ* his sufferings.

But Oh beloved, was it not enough that hee died once for us, but that wee through these our sinnes must put him to death still? Were those paines of his so little and so light, that wee should every day redouble them? Is this the entertainment that so gracious a Saviour hath deserved by dying for us? Is this the recompense of that infinite love of his, that we should thus cruelly vex and wound him with our sinnes? If compassion of his smart cannot move us; yet let compassion of our owne soules prevaile with us. For how can we hope or expect to finde redemption by his Blood, while wee continue by our horrid and heynous sinnes to make new gashes in his Sides; to rub his Wounds afresh and cause them streame a new, that were even closed up before? An act more *Jewish*, then that of the *7* and themselves. Let us then at the last for shame, by our true and unfeigned Repentance

forlake that tyrant sinne, which detaineth us in servitude, shake off his Chaines, cut asunder his Bands, and by a lively faith run strongly, violently and speedily unto Christ, who hangeth on the Crosse, as you have heard and scene, *Habens ibi caput inclinatum ad osculandum, cor apertum ad diligendum; & manus extensus ad amplexandum.* Having, not onely his Head bowed downe there to kisse us, and his Heart open to love us: but his Hands also stretched out wide to imbrace us, and receive us upon our first returne. And therefore returne, O *Shulamite* returne, returne, as it is said, *Can. 6. 12.* and this sufficeth for the first use.

Secondly, hath Christ suffered all these things under *Pontius Pilate*? and beene content to have beene crucified on the Crosse also, onely out of love to us? Why then surely this requireth a returne of our love likewise backe againe unto him. For *nimis durus est animus, qui si dilectionem nolit impendere, nolit rependere.* It is too bad a disposition, that will neither offer love, nor requite it being offered, as *S. Bernard* speakes.

It then there be any sparke of ingenuity, or dramme of good nature in us, let us not deny him the affection of our love, that spared not the effusion of his owne blood for us, but from so many springs as he had members, dranke salvation unto us in a full cup thereof. And as a part of our love, being as the fuell to keepe that fire of his love still burning on the Altar of our hearts; let us againe and againe consider what Christ hath suffered for us. For the fruits and benefits of the frequent commemoration of Christ his passion, *nec pauci sunt, nec parvi*, such one, are neither few nor small, but these foure at the least, *custodia à peccatis, spes firmior, præsumptio infirmior, charitas flagrantior*, it will keepe and preserve us from falling into notorious sins and delinquencies, strengthen and confirme our hope, weaken and abate our presumption; and lastly, kindle and inflame our love and charity, as well among our selves as towards him and his heavenly Father, which last I have especially chosen to enlarge upon at this time. To which purpose therefore, marke once more, I beseech you, how the Church speaketh to each faithfull soule, saying; *Come forth yee daughters of Zion, and behold King Salomon, with the crowne wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart, Cant. 3. 11.* So say I, O yee faithfull soules, daughters of your mother the Church, Goe forth; *Egredimini de fenestris carnis,*

ad intell. flammensis, Goe out of the sense of the flesh, and come to the understanding of the mind, come, I say, a little out of your selves, and by holy meditation, behold your King *Salomon*; the true peace-maker, and your King too, Christ Jesus (who though his Kingdome be not of this world, yet is a King even in this world) with the crowne wherewith his mother crowned him, that is, with the crowne of thornes upon his head, wherewith his mother, the Jewes Synagogue (*que ei non se matrem exhibuit, sed novercam*, which herein proved not her selfe indeed a kind mother unto him, but rather a stepdame) crowned him, *i. e. foderavit & lancinavit*, saith *Tertullian*, galled him and gored him. In the day of his marriage, *i. e.* in the day of his passion upon the crosse, when he was married to his Church built out of his side, as *Adam* to his *Eve* created of his rib: In the day also of the gladnesse of his heart, *i. e.* in the very season of his suffering, which was as joyfull to him as a geniall and nuptiall day unto a bridegrome: come forth, I say, see him, consider him, and meditate on him; *Et palcat sub spinato capite membrum furi delicatulum*, and let us be ashamed under an head so crowned with thornes, to become members of delicacy and wanton nicenesse; *sed studeamus ut membrorum vita capitis sit corona*, as *Austin*, but let us rather indeavour that the austere and mortified lives of the members may be the crowne and glory of the head, and freely acknowledge and confesse every one of us, *Et quantum valeat, & quantum debeat* as the same Father, as well his owne worth, in that God would vouchsafe to suffer such things for him, as his owne debt and obligation of love and thankfulnessse backe againe unto him for such his sufferings. And this he expecteth and looketh for at all our hands; crying out unto his Spouse in the *Canticles* to this purpose, that she would set him as a seale on her heart, and a signet on her soule, *Cant. 8. 6* which is as if he should say; Though I am now going from thee for a time, yet forget me not: but as a loving wife frames the Image of her deare husband in her heart; and as a loving woman imprints the forme of the thing which shee longs for, on the childe in her wombe; so set me as a seale on thy soule, thinke on me, delight in me, *Fixar tibi totus in corde, qui totus pro te fixus in cruce*, let me be wholly fixed, yea, fastned in thy heart, which have beene wholly fastned for thee on the crosse. And as that famous *Artemisia* so much affected her dead husband *Mausolus*, that she tooke the dead ashes of his urne, and mingled them with her

drinke, and so intombed his dead carkas in her living body; so do thou my Spouse, let me live with thee, and in thee, even after my departure, eat me & drinke me in the Sacrament; let me be still in thine heart and on thine arme, in thine intention, in thine operation, within thee, without thee, every where, and at all times let me be beloved and thought upon on earth, as I am, and ever will be carefull of thee in heaven; let us, O let us then fulfill his desire now, that he may accomplish all our desires hereafter. And this sufficeth for Christs sufferings under *Pontius Pilate*, and his crucifying.

Marke 15. verse 37.

And Jesus cryed with a loud voyce, and gave up the ghost.

Dead.

THe next circumstance to be handled after the crucifying of Christ, is his death, For so saith the Creed; He suffered under *Pontius Pilate*, was crucified, dead, &c. which is the very same with the Text read unto you; *Jesus cryed with a loud voyce, and gave up the ghost.* For to give up the ghost, we all know in our daily and ordinary experience, is as much as to dye, or to have our soules separated from our bodies, which before did live, act, and appeare together. So that to say Christ is dead, is as much as to say, that after he had indured manifold torments, as well in soule as in body, here upon the earth, that at the last, *per dolorum & vulnerum violentiam* (as one saith) through the violence of the said wounds and afflictions, the naturall frame and complexion of his body (the conserver of his life before) being dissolved, his said soule and body were separated asunder, *verè & realiter*, as truly and really as when any one of us dies; so that, *sicut in veritate natus, ita in veritate mortuus & sepultus est*, saith *S. Austin*: As he was borne a man in the truth of our humane nature; so as truly as any man else does, or ever did, he againe died and was buried.

JOHN. 31.
* 1109

And thus we are come at the last to the summe of Christs obedience unto his heavenly Fathers ordinance, when commending his spirit unto him, *in cruce expiravit*, hee gave up the ghost upon the crosse; or, as it is in the Creed. He died, For so saith *S. Paul*, *Hee humbled himselfe, and became obedient unto the death, even the death of the crosse*, Phil. 2. 8. yea, he was made a little inferiour to the Angels through

through the suffering of death, that by Gods grace he might taste of death for all men, *Heb. 2. 9.*

In which wee may behold (as one saith) *Omnium Christi passionum ac afflictionum terminum. i. e.* the end and termination of all Christs sufferings and afflictions; His *consummationem est*, or finall finishing of all that belonged to his paines and our peace, to his sufferings and our satisfaction. And till this was finished, there could no peace be perfected, nor satisfaction of our debts acknowledged. For as the Apottle saith, *stipendium peccati mors*; The wages of sinne is death, *Rom. 6. 23.* according to the great Law-makers decree at the first; In what day soever thou shalt eat of the forbidden fruit, thou shalt die the death, *Gen. 2. 17.* And his Lawes are like the lawes of the Medes and Persians; they must not, nay, they cannot be altered.

And therefore there was a necessity laid upon *Messiah*, that he must be slaine, as the Prophet speaketh, *Dan. 9. 26.* For he that will take upon him to become a Mediator unto God for sins; yea, and a redemption for sin too, he must be content to pay the wages of sin, which as you heare, is death: For God is not so wholly composed of Mercy, as altogether to neglect Justice, but his Law must be thoroughly satisfied, before his Gospel can be effectually preached, *U sic iustitia vinceretur diabolus, non potentia.* That so the divell may be vanquished by Justice, not by power: So that thus it behooved then, Christ to suffer and to rise againe from death; that repentance and remission of sinnes might be preached in his name to all nations, as he saith himselve, *Luke 24. 46. 47.* verses, yea, for this cause is he the Mediator of the new Testament, that through death, which was for the redemption of the transgressions which were in the former Testament; they which were called might receive the promise of eternall inheritance. For where a Testament is, there must needs be the death of him that made the Testament; for the Testament is confirmed when men are dead, for it is yet of no force as long as he that made it is alive; wherefore neither was the first ordained without blood *Heb. 9. 15, 16, 17, 18.* verses, O come and hearken then what God hath done for our soules, *ut animas nostras eriperet, animam suam posuit*; he hath laid downe his owne life that hee may save ours, *et ut me a morte eriperet, mortem accepit*, saith *Arnobius*; and that I might live, he hath beene contented to suffer himselve to die, *Hee gave up the ghost.* Which phrase

phrase of expiring, or giving up the ghost; as it shewes his death and sacrifice upon the crosse for our sinnes to be voluntary; so his humane nature to be perfect and intire, as well of a reasonable soule, as of humane flesh subsisting, as it is in *Athenasius* Creed, notwithstanding never so many lewd and lying fancies of some heretiques to the contrary; so that *Totus homo in Christo*, as Saint *Austin* speakes; The whole manhood was assumed to and by the Godhead, and not one part of it alone. And in the same whole nature, hee accordingly suffered under *Pontius Pilate*, all those tortures and torments formerly recounted, and at last died; which if it were not so, then were we, which have believed in Christ, of all men most miserable, as being still in our sinnes; our preaching, and your believing all but in vaine, as Saint *Paul* inferres, *1 Corinth. 15.* For, *si aliquid ei defuit, non totum redemit*; saith Saint *Ambrose*: If hee wanted any part of man, then hee saved not the whole man: For it is out of all question; that whatsoever hee assumed not, hee redeemed not, as *Nazianzen*. But taking all in reality of association and assumption, and dying according to all, in verity of dissolution and disjunction; he redeemed all, even our whole persons consisting both of soules and bodies.

Which brings this comfort and consolation unto us; that naturall death which at the first was inflicted as a curse upon *Adam*, and all his posterity, for transgressing of *G O D S* Commandement, as you have often heard already, is now changed by this Death of Christ from a curse into a blessing, insomuch as blessed are the dead, which hereafter or henceforth dy in the Lord, *Revelations 14. 13.* Yea our owne death is made heereby a very bridge, or path-way as it were, to leade us unto life. For hee that heareth my Word and believeth in him that sent mee (sayth Christ himselfe) hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. *Iohn 5. 24.* Yea hee therefore tooke our humane nature and Flesh upon him, that hee might destroy through his owne death, him that had the power of death, that is, the divell, and that he might deliver them which forsaere of death were all their life long subject unto bondage, &c, *Heb. 2, 14 15. verses.*

Again

Againe, hereby the second death is also quite taken away, from all that are by a true and lively faith ingrafted into Christ. There being no condemnation to them that are in Christ Jesus; as Saint *Paul* concludeth, *Rom. 8. 1.* answerable to that of *Austin*, *Mors Christi simpla, mortem nostram duplicem destruxit*: The single death of Christ, hath destroyed that double death of ours, unto which we were all lyable by reason of our sinnes. And therefore as the same Father saith elsewhere, *O quam bene te tuo impetu diabole percussisti*: How well hath the Devill wounded himselfe through his owne violence, seeing his cruelty in sparing none, no not Gods owne Sonne; hath brought life and safety to others; but destruction and confusion onely to himselfe. For *Ille sanguis* (as he goes on) *quem off. disti, te vicit, me redemit*. That very blood of his which thou hast wrongfully and unjustly shed, hath vanquished thee and redeemed me. *Prevaluisti in paradiso, sed vicius es de putibulo*: And although thou prevayledst and hadst the day in Paradise, yet thou hast lost it againe; by being conquered and overcome upon the Crosse. *O quam grande mysterium*, which is a great mystery indeed, *ut mors qua per lignum venit, per lignum superaretur*: that that death which came from the fruit of the tree, should upon the Tree bee vanquished and overcome, and that gate of life which was shut against *Adam*, should now be opened to a thiefe.

By which it appeares that *Mors Christi erat muscipula tantum diaboli*: The death of Christ was onely a trap wherein to catch the Devill; Which hee was willing therefore to set up: *Ut injusta mors, justam vinceret mortem*: That his undeserved death might free them from death that had deserved it. *Et liberaret eos juste, dum pro eis occidebatur injuste*, as the same *Austin* still: and that he might acquit and discharge those that were guilty, because he that was guiltlesse or not guilty was put to death for them: whereby because *Non habebat peccata propria digne deleuit aliena*: He that had no sinnes of his owne did worthily blot out the sins of other men. He gave up the ghost.

And here I might dismisse this point, had I not promised you *Quis*. at my first entrance into this discourse, to shew you a *Quis* as well as a *Quid*: Who suffered as well as what. For here, if any where, is the most proper place to bring it in. For seeing we have proved at large, as well in our former as in this present tract; that (He) was the second Person of the sacred Trinity that tooke our

nature upon him, and in it suffered all these things under *Pontius Pilate* for our sakes; why, here may arise the greatest difficulty and doubt of all the rest, whether He could also dye. Whether He that is God of God; yea, very God of very God; of the same substance with the Father, and therefore equall to him as touching his god-head; by whom also were all things made that were made, and so is Lord likewise both of life and death; whether this so great, so good a person, could be subject unto death himselfe, because our Creed tels us, not onely that He suffered under *Pontius Pilate* & was crucified, but that he dyed too, which to our naturall reason and humane capacities, seemes (I must confesse) to have two absurdities, if not impossibilities in it, at the least. The one that Christ should dye, being without sinne, seeing death is the wages onely of sinne, as you have heard already out of the Apostle, *Rom. 6. 23.* The other that he could, being the Sonne of God.

For the salving and solving of which latter doubt (the former being sufficiently cleared before) we must know, that God, in the person of Christ, might dye, though the God-head could not. For being a mixt person consisting of two natures, as of God-head and Manhood in one and the same subject; the one passible and mortall, and the other impassible and immortall: that which was humane and passible might suffer and dye, *Citra ullam divinitatis injuriam ac detrimentum*: without any detriment or injury to the other. So that, as Saint *Austin* saith, *Mortuus est filius dei, sed secundum carnem mortuus; non secundum verbum quod caro factum est.* The Sonne of God is indeed dead, but it is onely in his flesh which he tooke from us; not as he is the word of God which tooke our flesh, and thereby dwelleth in us: but in that he dyed, *De nostro mortuus est*, it is onely in what he had from us; as in that we live, *de ipsius vivimus*, it is alone by that life which we receive from him. *Nec potuit mori de suo, nec vivere de nostro*: So that as he could not dye in his owne nature, so he could not but dye in ours, unlesse he would still have been obnoxious and lyable to the accusation of the Devill and all other adversaries, of not taking really and truly our humane dying nature upon him.

And therefore as in the birth of Christ, humility was assumed by Majesty, weaknesse and infirmity by power, and mortality by eternity; that so a perfect mediator might be found to reconcile God and his sinnesful creatures together; so for the finall finishing
of

of the sayd reconciliation and atonement; and for the paying of our nature his due by death: the inviolable and impassible nature of God, is likewise united to our nature that is passible, that to the said Mediatour may become able to performe all things requisite for our redemption, by suffering, and dying in our nature, although otherwise he could neither suffer nor dye in his owne.

And not onely able to doe it, but truely active also in the doing of it: For *passibilitas ad satisfaciendum vel merendum non sufficit sine passione in Actu*, as *Aquinas* speakes. Passibility or a power to suffer is not sufficient to merit at Gods hands, or make satisfaction for our sinnes, without actuall suffering indeed. No man being reckoned or accounted either good or evill by his ability alone to doe such and such things; but onely because he hath or doth actuate and performe them. *Nec laus aut vituperium debentur potentie sed actui*, as he goes on: so that praise or dispraise is not properly due to powers, but only to Acts. In regard whereof Christ tooke unto himselfe: *Non solum passibilitatem nostram ut nos saluaret*, not onely our passibility and power to suffer or dye, but that he might perfect and accomplish our redemption to the full; and stop the mouth of all accusers whatsoever whether wicked men or evill Angels, he did truely and indeed both suffer and dye; undergoing all things for us, which by reason of our forefathers fall, we should have undergone our selves: the chiefe whereof is death, *ad quam omnes alie passioner humane ordinantur sicut ad ultimum*: unto which all other humane passions doe tend and are directed as to their last end. Thus far *Aquinas*.

And thus you see (beloved) how Christ the Sonne of God consisting of two distinct natures aswell divine as humane, should and could, might and did suffer and dye, *Silva tamen proprietate utriusque nature*: The property and propriety of each nature notwithstanding being still preserved and reserved to it selfe intire. As for instance, by the vertue and power of his divine nature, he caused the souldiers and band of men which came to apprehend and take him, to goe backwards and fall to the ground: whereas in the weakenes of his humane nature, he was afterwards apprehended, bound, imprisoned, carryed before severall Judges, scourged, spit upon, derided, buffered, and at last condemned as guilty. Againe by the vertue and power of his divine nature, he converted day into night at the time of his passion; and caused all the elements to tremble and shake for dread: and yet in the weaknesse of his

humane nature; his hands were fastened with nayles unto the wood of the Crosse, and his whole body stretched out upon it. By the vertue and power of his divine nature he opened againe the gates of Paradise to the good theeſe: And in the weakneſſe and imbecillity of his humane nature, in the greateſt depth and hurle of all his troubles, he cryes out unto his Father, *My God, my God, why haſt thou forſaken mee*. By the vertue, and in the power of his divine nature, he offered up prayers and ſupplications, with ſtrong cryings and teares, unto him that was able to ſave him from death; and was alſo heard in that which he feared, as the Apoſtle ſpakes; *Heb. 5. 7.* whereas in the infirmity and weakneſſe of his humane nature, hee yeelded up his ſpirit with commendations of it into his Fathers hands; and gave up the ghoſt.

In all which paſſages of his Paſſion, then yee ſee, his divinity was never totally eclipsed, but ſtill ſends forth ſome beames of his might and majeſty, even in the midſt of his greateſt weakneſſe and infirmity; and all to let us ſee and know, that though his manhood ſuffer and dye, yet is his God-head ſtill perfect and intire. And therefore though we heare much and often of the death of Chriſt the Sonne of God; yet let us not be offended, nor troubled at it; conſidering the admirable efficacie of it. In being, as full of horreur and terrour to the wicked: ſo of comfort and conſolation to the godly. So that in nothing is that ſaying of the Apoſtle more true, then in the death of Chriſt. *Virtus in infirmitate perfectior*, Power and ſtrength is made perfect in weakneſſe: *2 Cor. 12. 9.* For as Cyprian ſaith, *Ibi fracta eſt Satana Tyrannis; ibi devicti ſunt inferi; ibi triumphatum eſt de Diabolo; ibi dejectus orcus, calum apertum, &c.* Therein is the tyranny of Satan broken, and the infernall powers overthrowne; the Devill ſubjected, the Principalities of Hell dejected; and Heaven it ſelfe opened to all true and faithfull beleevers. So that, as hee goes on, *Quid homine mortuo contemptius? quis enim vel Caſarem mortuum metuat? ſed Chriſti morte quid efficacius? velum Templi ſciſſum eſt; terra concuſſa; ſaxa diſciſſa; monumenta aperta, &c.* Although nothing be more contemptible then a dead man, no man fearing, no not *Caſar* himſelfe, when he is once dead: yet nothing is more efficacious and powerfull then the death of Chriſt: whereat the vayle of the Temple was rent, the earth did quake, the ſtones did cleave, and the graves did open of themſelves: ſo that many bodies of the Saints which ſlept aroſe, as it is ſaid *Mat.*

27. 51, 52, verſes.

A reaſon

A reason of which powerfull effects, is this: that although the soule and body of Christ were separated afunder by his death, *in neutro tamen horum recessit divinitas*; yet his divinity was separated from neither: But, *Tam Dei virtus in Christo, ex operibus quæ fecit, apparuit; quam fragilitas hominis ex passione quam per tulit*, as *Lactantius* speaks. The power of his God-head manifested it selfe in these his powerfull workes; aswell as the frailty of his man-hood, in those other things which he suffered,

So that, *Factus est homo, suscipiendo quod non erat; non perdendo quod erat*, as Saint *Austin* speaks: Although, by being made man, he tooke that which before he was not; yet he did not loose nor let goe any thing of what hee was: *Sed manens Deus factus est homo*, But continued God, although hee was likewise made man. *Accepit te, non consumptus est in te*, as he goes on: He indeed tooke thee unto himselfe, O man! but yet did not consume or spend, waste or diminish himselfe in thee.

So that wee must hold and beleeeve, as that most Reverend, learned, and painfull Archbishop of *Armagh* well observes. That there are two distinct natures in Christ, God-head and man-hood; which are so distinct, as that they doe not make one compounded nature: but still remaine uncompounded and unfounded together. And yet though never so distinct in their natures, they are as firmly and fully united againe in the person, as can possibly be imagined and conceived: seeing in him dwellerh all the fulnesse of the Godhead bodily, as the Apostle affirmeth; *Colos. 2. 9.* that is, by such a personall and reall union, as doth inseparably and everlastingly conjoyne that infinite Godhead, with his finite man-hood; in the unity of the selfe same individ. all person. So that by reason of the strictnesse of this personall union of these two natures in the person of *Christ*; whatsoever may be verified of either of those natures, the same may be truly spoken of the whole person, from whethersoever of the natures it be denominated: so farre Doctor *Usher*.

Which if it be so (beloved) then by this time I hope you are as well satisfied in the *Quis*, as the *Quid*; Who it is that suffered and dyed, as what he suffered? (*viz.*) even *Iesus Christ* the Son of God, which was conceived by the Holy Ghost, and borne of the Virgin *Mary*; as you have heard out of the former Articles: even he also is the He, which suffered under *Pontius Pilate*, was crucified, dead, buried, &c. the worlds Creator, and mans Re-

deemer, the Almighty God himselfe. *Totus Christus*, though not *Totum Christum*, whole Christ, though not all of Christ; was the *Qui*, which was the passive Agent, and active Patient in all these things: for *Iesus* cryed with a loud voyce, and gave up the ghost.

Neither let it seeme strange to any man, that that should be predicated and spoken of the whole person of Christ, which can be verified but of one of his natures; seeing without any note or thought of strangeness at all, we do the like dayly in our owne and ordinary discourses; even concerning our selves, and proper actions. For whereas the whole person and compound of man consists of two parts; and those very different in their qualities and operations, as of a soule and a body: whereof the one is carnall, the other spirituall: and each hath his proper actions and employments accordingly by themselves; as the body to eate, drinke, sleepe, walke, runne, ride, suffer hunger, thirst, heat, cold, and the like; and the soule to understand, conceive, remember, forget; to be chearefull, or sorrowfull; angry, or well pleased; and such like: either of which cannot truly be verified of the different part, as not the bodies actions of the soule; nor the soules operations of the body; And yet we usually referre both, and all to the whole person: and that without any incongruity or unproperness of speech; considering the firme union that is betwixt them. So, by reason of the hypostaticall union and communion of properties, that is betwixt the two natures in *Christ*; Divine, and Humane: That which is proper but to one, may safely be predicated, and spoken, and applyed to the whole.

Virgilius.

As also if man, whole man, may in himselfe have two such contrary qualities; as to be able to dye, and not to dye: To dye in his body, and not to dye in his soule; as our Saviour himselfe hath taught us: saying, Feare not those that can kill your bodies, but not your soules: Then much more may *Christ*, whole *Christ*, dye in one nature, and yet live in another. And in him, God be said to dye too; and Man to live for ever. In him, I say; the second Person onely of the Trinity. For to speak it of any of the other two persons, whether Father or Holy Ghost; it is no lesse then blasphemy: and that which never came so much as in the thought of any orthodoxe Christian; much lesse divine: although some Hereticks there have beene called *Pairo-passioni*, which have seem'd to attribute suffering to the Father. But a learned Clarke of our owne calls it an unlearned heresie, sprung of Scriptures mis-
continued;

Dr Clarke.

constitued, Christs speech especially; I and my Father are one, &c. and therefore I will not so farre trouble my selfe or Readers, as to goe about to confute it. *Sed his perplexioribus disputationibus periculis*, as *Chitreaus* speakes: but leaving all such intricate and perplexed discourses, as Hereticks did usually beat their braines about, we will fall to use and application. *Fides enim dum simpliciter proponitur, intellectum illustrat; dum autem altissimumque mysteria aperiuntur, & applicantur; voluntatem incendit*, saith one. For as the mysteries of faith, simply preached and propounded doe illustrate and informe the understanding onely: So being opened and applyed, they stirre up the will and affections also; by kindling in them an holy zeale and heavenly devotion towards those objects their sayd faith apprehends and layes hold upon; especially in this mystery of the suffering and death of Christ: *Ubi maxime, amore & charitate nobiscum certasse Deus videtur*, as my Author goes on. Wherein above all, God seemes to provoke man, by the excesssivenesse and superabundance of his love first shewne, to make a returne of his love and thankfulness backe againe unto him.

Well then, for our better proceeding in this kind, let us take notice with *Aquinas*, that *In Christi passione & morte quatuor consideranda sunt*, in the death and suffering of Christ, there are these four things to be considered. *viz. Dilectio ejus, reamando: amirudo ejus, compatiendo: Fortitudo ejus, adversa patienter sustinendo: & utilitas ejus, gratias agendo*: that is, His love first, which as I have already said and shewne, should provoke us to love him againe. His bitter grieve and sorrow next, which should move our pity and stir up compassion in us towards him. Thirdly, his fortitude, in undergoing all things so potently and powerfully for us; which ought to be as a motive and incentive to the like valour and fortitude in us, in induring tryalls and troubles for his names sake: and lastly, the benefits and profits that we reape thereby, to worke gratitude and thankfulness in us for such his inestimable mercies extended towards us: Of the former of which uses, I spake sufficiently the last day, so that the second onely shall be that which I will insist upon at this time.

And that is this, That because Christ hath suffered such a passion for us, that we be willing and ready to have compassion towards him againe for the same; especially, seeing as *Gregory* saith, *Moral. 19. Tanto quisque est perfectior, quanto perfectius sentit dolores alienos.* that

that is, Every Christian is by so much the nearer to perfection, by how much he is more perfectly and truly sensible of anothers miseries and afflictions, and then surely much more, when it is of the miseries and afflictions of his blessed Saviour himselfe.

And therefore as he hath had compassion on us, for the miseries which we by our sinnes have procured to our selves; so let us have compassion on him, for the sufferings which our miseries likewise have procured unto him. For there is no reason, that seeing he out of his love did vouel safe to suffer and dye for us; that we should be so ingratefull and unthankfull as not to be willing to suffer with him. It is Saint *Austins* just complaint against the mercilesse and hard-hearted Jewes: that whereas all the elements were disturbed and out of countenance at the death of Christ; *Sola corda Judaeorum non moventur*, onely the hearts of these his persecutors, could not be mollified and broken, no nor brought to shed a teare for him, that shed his blood, and lost his life too for them.

Which is a grievous complaint indeed: that seeing at the Passion of Christ, the vaile of the Temple was rent, the rocks did cleave, the earth was moved, the graves were opened, and the whole World was overcast with the mournfull darknesse of sorrow and lamentation (as you have heard before) as if it did all suffer with him, *solus homo non compateretur pro quo solo Christus patitur*. These should suffer for whom Christ suffered not, and only man be found void of compassion, for whom alone he suffered this passion.

O let us then (beloved) imitate and follow his example, and not theirs: For his words towards them are as smooth and soft as oyle, when as their both words and workes towards him, are no other, no better then very swords: crying out against him, Let him be crucified, let him be crucified, when as he prays for them: Father forgive them, they know not what they doe. So that although these Jewes may seeme to be composed even of Iron and flint, having hearts harder then the neather Mistone: *Lapidē tamen percutiunt molliorem, de quo resonat timitus pietatis & ebullit oleum charitatis*, as *Bernard* speaks, yet the rock again whom they smite is of a milder and gentler temper; from whence proceed onely the noyse of water pipes running through the streames of piety, and boyling up and over, with the oyle of charity. *Quomodo potabis Domine desiderantes te torrente voluptatis tuae, qui sic perfundis Crucifigentes te oleo misericordiae tuae?* as the Father goes on.

See de Pass.
Dom.

on. How wilt thou then O Lord, drench those that hunger and thirst after thee, with the full torrent and current of thy everlasting pleasures, that doest thus besprinkle those that crucifie thee with the oyle of thy mercies?

O let us, let us then, follow not them, but him, in our tenderheartednesse and compassion towards him; that as he hath had, and still hath compassion on us; so we may not be like these Jewes, pitilesse and uncompassionate of him. For *non potest, esse in corpore qui non vult pati cum capite*: Christ suffered for none but such as suffer with him. For howsoever to himselfe, he be now in Heaven, and suffer no longer; yet to us he ought to be still on earth, hanging in our sight upon the Crosse, as being crucified amongst us: as Saint Paul saith, *Gal. 3. 1.* And therefore it becommeth us by compassion to carry about in our bodyes the sufferings and dying of our Lord Jesus Christ, that his life also may be made manifest in our body, as he againe, *2 Cor. 4. 10.* When David willed Uriah to rest him and take his ease, *2 Sam. 11. 11.* Uriah answered, Shall the Arke of God and *Josh* my Generall with it, be skirmishing in the field, and shall I take my ease? So say I (beloved) shall we see our Captaine and noble Generall Jesus Christ, fervently fighting, in bloody conflicts for us and our sakes, in our defence and quarrell; and shall we take our pleasure and passe on securely? Shall he be crowned with thornes, and we with roses? Shall he spend his dayes in dangers and distresse, and we passe our time in dalliance and delights? Oh no (beloved) no; but let us by true repentance and sorrow for our sinnes, have some feeling and compassion of those things which Christ suffered for us, by the sense of that sorrow which we feele for sinne in our selves: and if we will be partakers of his passion, let us pray I say for compassion, that we may not onely looke upon the Crosse, and see him dead as they that looked upon him whom they had pierced, *John 19. 37.* but also that we may be crucified with him, and feele him dye; as she that was pierced when she looked upon him, as it was foretold of *Mary*, *Luke 2. 35.* And let us beseech him to give us hearts of flesh which may suddenly be broken into powder and dissolve into teares, if not for his paines (who did sweat drops of blood trickling downe to the ground, and afterward dyed) yet for our owne sinnes, which then bred his sorrows, and now worke our woes. *Inimò vigilate animo fratres* (saith Saint Bernard) *ne infructuose vos hujus temporis sacramenta pertran-*

seant: Watch, O my brethren, in your hearts and soules, and let not the militeries of this so'enne time of Christs Passion, passe over your heads unprofitably. But seeing he bestowes on you so plentiful a blessing and redemption: *Date receptacula munda*, give it kinde and cleane entertainement: *Devotis exhibentes animas, mentes vigilantes*, &c. yeelding unto him devout soules, watchfull minds, sober affections, and pure and undefiled consciences, for his so many and so great graces extended towards you. Neither let your particular and private profession of Piety and godlinesse alone, put you in minde of this your more then ordinary sollicitude and carefulnesse at this time, but the generall observation and practise of the whole Church also: *Cujus filii estis*, whose children and sonnes you are; *Universi siquidem Christiani, sacra huc septimana, aut praesolito, aut praeter solitum pietatem colant*, saith he. For all Christians whatsoever in this Great and Holy Weeke, doe observe holinesse, and practise Piety more then usuall, in assuming and taking upon them extraordinary modesty, humility, gravity, *Ut sic Christo patienti quodammodo compari videamur*, that so they may seeme to have a compassion and fellow feeling in themselves of those things which Christ suffered for them, *Quis enim tam irreligiosus, qui non compungatur, quis tam insolens ut non humilietur*, &c. For who is so void of all godlinesse and religion, as not to feelee compunction? who so haughty and insolent as not to put on humiliation? who so furious and wrathfull, as not to be mollified and asswaged? who so forward to delights and pleasures, as not to be willing to abstaine and forbear them? who so flagitious and nefarious, as not to bridle and keepe himselfe within compasse? who so malicious and full of wickednesse in any kinde, as not to cloath himselfe with the weed of woe, and garment of repentance at this time. For nothing in the world was ever better done; *Quam quod factum est a Domino his diebus*, then what the Lord hath wrought in this Weeke for us. Neither can any thing better, or more usefull be commended unto the world; *Quam ut rite perpetuo celebretur*, &c. then the celebration of the same by a perpetuall right; that so the memoriall of his abundant sweetnesse, and kindnesse in this kinde; may every yeare, in the longing and desire of our soules, be preserved and continued amongst us. For, *nihil tam ad mortem, quod non morte Christi sanatur*. There can be nothing so deadly in us, which the death of Christ (at this time sustained for us) doth not make whole unto us. Thus far Barnard.

So that we may all then justly say, What a good Fryday was that to me; though otherwise (O Saviour) a Weeke of paines to Thee? *Hebdomada Penosa*; a Painfull Weeke, to *Bernard*. *Hebdomada Magna*; a Great Weeke, to *Chrysostome*. *Penosa sibi, Magna mihi*; Painfull to him, Great to us. Not that there be more Houres or Dayes in it, then in other Weekes; *Sed quia Magna quedam & ineffabilia bona contigerunt nobis in ea*, saith *Chrysostome*; but because great and unspeakable good hath in the same betided and befallne us. For therein, saith he, is our dayly warfare finished; death extinguished; the curse removed; the tyranny of the Devill dissolved; and his vessels broken asunder and taken from him. God is become reconciled unto men; the Heavens made passable and penetrable, all distances conjoynd; the hedge removed; the windowes opened, and men and Angels brought to converse together: so that the God of peace hath pacified and appeased all differences whatsoever both in Heaven and in Earth. And for this cause doe I call this, *The Great weeke* (saith he) because herein the Lord hath conferred such a many and multitude of his Great gifts amongst us. In regard whereof also it is, That all the Faithfull doe the more diligently at this time, apply themselves to the works of mortification, fastings, watchings, nightly devotions, and deeds of charity, *Tam dando quam condonando*, as well in giving to those that want, as forgiving those that have offended us; that so they may seeme to give honour more then ordinary to this Time and Weeke; in which the Lord above others hath so farre benefitted, blessed, yea and honoured us. Nay (as he proceeds to say) Kings and Rulers themselves are not ashamed to let it appeare, how venerable and sacred they hold these dayes; by commanding a cessation and rest from civill Functions and employments; shutting up the doores of all Judicall Courts and places of Judicature, and by removing out of the way for this time all snarres of difference and debate, strife and contention amongst men, whereby with the greater freedom, tranquility and peace of minde; *Liceat ad spiritualia recte perficienda festinare*; they may performe rightly and reverently their spirituall devotions.

And not onely so, *Sed & aliam liberalitatem ostendunt*; They shew their bounty and liberality also another way; and that is this: by letting loose prisoners, and granting their pardon and release to such as are in durance at this time; that so they may

imitate and follow the example of our Lord himselfe. Because, *Sicut ipse gravi nos peccatorum carcere exolvit, & innumeris bonis frui fecit: eodem modo & nobis faciendum est, ut simus imitatores misericordiae Domini nostri*: As hee hath set us free from the prison of our sinnes, and made us partakers of many happinesse besides: so ought we to shew mercy unto others, as he hath done to us; according to his owne precept in the Gospell, Be yee mercifull, as your heavenly Father is mercifull: *Luke 6. 36.* And thus you see, how we may, and ought all to honour and celebrate this Time and Week; in which so much good hath beene done, and kindnesse shewne unto us. So that I beseech you, (as mine Author Saint *Chrysostome* concludes) that now, if at any time, you would bee pleased to lay aside all your vaine and worldly cares and cogitations; and with pure mindes purged from all impieties and corruptions, as well of flesh as spirit, you would with diligence and watchfulnesse attend to your devotions. And let none that is now entred into the House of God, have any wandring thoughts, or regard to his secular and worldly businesses and affaires: *Ut digna laborum mercede recepta, iterum domum proficisci liceat*; That so hee may returne unto his owne house and home againe, laden with a full recompence and reward of all such his spirituall labours. And thus farre *Chrysostome* of the Great Week, And thus farre I of the sufferings and death of *Christ*, in the same weeke: or his giving up the ghost.

Buried.

THe utmost point and period of the sufferings and death of *Christ*, and the last degree of the dejection and humiliation of his assumed humanity; is reckoned by the generall consent of most and best Divines to be his buriall: that is, when after his death, his body like other mens, was laid into the ground; that so men might see and know that hee was dead indeed: according as it was foretold of him, That he should make his grave with the wicked, and with the rich in his death, though he had done no wickednesse; neither was any deceit in his

his mouth: *Esay* 59. 2. For as *Jonas* was three dayes and three nights in the Whales belly, so shall the Sonne of man be in the heart of the earth, saith he of himsele: *Math.* 12. 40. For the better record of the truth of which prophesies, all the foure Evangelists have reported and set downe the manner of it; as yee may finde in them, if you please to have recourse unto them: Saint *John* shall serve for my purpose in this place, as being somewhat larger in some circumstances then the rest, who describes the order of *Christs* buriall in this sort. After the death of him, (saith he) *Joseph* of *Arimathea* besought *Pilate* that hee might take downe the body of *Jesus*: and *Pilate* gave him licence. He came then and tooke *Jesus* body. And there came also *Nicodemus*, and brought Myrrhe and Aloes, mingled together about an hundred pound. Then tooke they the body of *Jesus*, and wrapped it in linnen cloathes, with the odours; as the manner of the *Jewes* is to bury. And in that place where *Jesus* was crucified was a Garden, and in the Garden a new Sepulchre, wherein man was never yet layd. There then layd they *Jesus*, because of the *Jewes* preparation day; for the Sepulchre was neare: *John* 19. 38, 39, 40, 41, 42. verses.

Where yee see then a large description of the solemnity of his buriall; in which wee may observe, that though his enemies did crucifie him, and put him to death; yet his friends onely take care to bury him, and have him decently interred. Which argues the sincerity of their affection towards him; though as yet they durst not openly confesse him for feare of the *Jewes*. And it was more fittingly done by these, then it could have beene done by his knowne Disciples; because, as Saint *Austin* saith, *Si Apostoli sepelirent eum; dicerent non sepultum quem Judai nuntiarent vaptum*: The world might have beene apt to beleve that he had never beene buried at all, seeing the *Jewes* gave out that he was stollen away. And because he dyed to save other men, it was but reason he should be laid in another mans grave. *Ut quid enim illi propria sepulchra, qui in se propriam non habebat mortem?* saith the same *Austin*: For why should he have a Sepulcher of his owne, to whom death nor buriall did not properly belong? *Ut quid illi tumulus in terris; cujus sedes manebat in celis?* Or, why should he looke for a Tombe on earth, whose habitation and abiding place was onely in Heaven? neither indeed had he

Ser. 117.
de Temp.

Ser. 135.
de Temp.

any: For Saint *Matthew* tells us, that *Joseph* laid him in his owne new Tombe, which hee had hewne out in the Rock: *Math. 27. 60.* And thus much briefly of the manner o *Christs* buriall.

The causes thereof is the next thing to be considered; which are assigned by Writers upon this subject to bee diverse. I wil prosecute onely some few of the chiefe, and so conclude. The first whereof shall be this, (*viz.*) That the truth of his death might thereby be manifested and confirmed. For living men use not to be buried, but only such as are dead. To which purpose also some other parts and passages of his Passion may be urged and alleadged. As that a Souldier thrust a speare into his side. That he was taken downe from the Crosse, so soone as they perceived him to be dead indeed. That they annoynted and imbalmed him to the buriall, and wrapped him in linnen clothes; and the like. For as by touching, handling, and seeing of him; as also by his eating of broyled fish afterwards, and part of an honey-combe; we conclude the truth of his Resurrection: so by these other circumstances, the truth of his death.

Compend.
2. col. c. 4.

Secondly, that in his Grave he might bury all our sinnes; for which that curse was imposed on us: *In pulverem reverteris*, Thou shalt returne to dust: *Gen. 3. 19.* For as *Aquinas* well observes, Sinne hath brought upon us, not onely infirmities and afflictions in the time of our lives; but defects also even after our death, as well in our bodies as our soules. In our soules, to descend to the lowest Lake, contrary to the nature of spirituall essences; which should ascend rather to the highest heavens: and in our bodies, to returne againe to the earth from whence they were taken; contrary to the Law of our Creation, which was to have beene so quickned by the spirit of life, as not to have died at all; but to have liv'd together with the soule for ever.

Now this defect of our bodies, is to bee considered (as our Schoo-man speakes) *Secundum positionem*, & *secundum resolutionem*; either according to its position, or resolution. Its position, is onely to be laid in the ground; Its resolution, is also to be dissolved into the first elements of which it was compacted and composed. The former of these Christ would, & did undergoe, but not the latter; according to that of the *Psalmist*: *Non dabis sanctum tuum videre corruptionem*; Thou shalt not suffer thy holy
One

One to see corruption: (viz. by the putrefaction of his body) *Psal. 16. 10.*

The reason whercof is this; because as the matter or materials of Christs body comming from the nature of man; was in regard thereof to be returned to its proper and accustomed place under the ground: (*Locus enim corporibus debetur secundum materiam predominantis elementis*; that is, Place is due to bodies according to the matter of the predominant element, which is Earth.) So the frame and composure of his body, comming not from man; but from the vertue, and power, and workmanship of the Holy Ghost, was not to be dissolved: neither would he, or did he undertake it; because herein he was singular, and differed from other men. Thus farre *Aquinas*.

Thirdly, hee was therefore buried, to shew that wee by Baptisme are buried with him into death; (as the Apostle speaketh) that like as hee was raised up from the dead by the glory of the Father; even so wee also should walke in newnesse of life: *Rom. 6. 4.*

Fourthly, he was buried and rested in his grave the whole day of the Jewes Sabbath, that he might sanctify an eternall Sabbath of rest unto his children, unto which although they were at first created; yet (by reason of sinne and the Devils malice) they had been deprived, unlesse he had dyed and been thus buried to restore it againe unto them.

Fifthly, he was buried, to the end that he might hallow the earth by his sacred body, to become a receptacle of rest for the receiving of our bodies also: Which must needs be a great comfort to the godly to know and beleeve, how that by his grave and buryall; he hath sweetly perfumed our graves wherein we shall be buried: and instead of stinking houses of perdition, hath made them chambers of quiet rest and sleepe unto us: so that as the Prophet saith, Peace shall come and they shall rest in their beds (that is, their graves) every one that walketh before him, *Esa. 57. 2.*

And in these respects, and sundry others which might be thought upon: The buryall of Christ, is esteemed by some Ancient Fathers, to be more honourable then his birth; according to that of Saint *Austin*: *Gloriosius est sepultura quam natiuitas in Christo, ista enim corpus mortis genuit, illa edidit immortale*. Because that brought forth

forth a body which was mortall, so that it both could, and did dye; whereas this restored and returned it immortall, and which can dye no more; but liveth and abideth now for ever. And as after his birth, he fell into many tortures and troubles, miseries, and afflictions in this life: so after his buryall he hath passed immediately from death to life in the land of the living: So that *Religiosior plane est ista quam illa natiuitas*, as the Father goes on. This latter birth of his, is more to be celebrated and held sacred then the former; because in that the Lord of the whole World was kept close prisoner, nine months together in his Mothers wombe; whereas this detained him only three dayes in the wombe of the earth. In which respect, *Illa cunctorum spem tardius promittit: Hec omnium salutem citius suscitavit*, That is said, but to delay our hope, and this to finish more speedily our Salvation. In regard whereof also the Prophet saith: That *Sepulchrum eius erit gloriosum*, as the vulgar Latine reads it: *Esay 11. 10.* that is, His Sepulcher or buriall shall be glorious: not by reason of the stateliness of his tombe; or magnificence of the pompe and solemnity at his buriall. For herein it is very likely that the Sepulcher and sepulture of *Alexander the Great*, and many other earthly Princes, might farre outstrippe and overgoe him, exceed and excell him much: but onely, *Qui ex morte ad vitam & gloriam eternam revixit*, as saith *Chiræus*; because herehence hee passed presently from death to life, and from mortality to immortality and eternall glory: whereas all those great Monarchs of the World, aswell as meaner persons; remaine under deaths arrest till this present day, and so are like to continue to the Worldsend.

And therefore, although these Potentates of the earth can find neither comfort nor glory in their grave, though they goe with never so much pompe and glory to it: Yet wee which are Christians, doe expect and looke for both by reason of the buryall of this our Saviour who (as you have heard) hath hereby sanctified our graves to be unto us as our beds, wherein our bodies rest from their labours till the generall resurrection at the the latter day, and further hath opened unto us a way from thence to eternall glory: So that although we dye and be buryed as other men, yet we shall rise againe with him from the earth to life everlasting.

And

And lastly, to conclude; we may from this buryall and sepulture of Christ, learne and note the civill use of the grave, to be necessary and fitting for all persons and people whatsoever, to bury their dead out of sight, and from annoyance, and offence that they may otherwise come from their deceased bodyes. It being reckoned among the blessings of God, to be decently and comely brought unto our graves, and so layd and put into them; and not to be cast out as wile carkasses to the beasts of the field, or foules of the ayre: as it was threatned and imposed as a curse upon *Jecozab*, to be buryed as an Asse is buryed; even drawne and cast forth without the gates of *Jerusalem*, *Jer. 22. 19.*

And therefore *Diogenes* is too currish and uncivill to say, Cast me out and lay a stasse by me; as seeming to take no thought for seemely buryall at all: whereas the Saints of God have alwayes had a speciall care of it. *Abraham* purchasing a possession of buryall (the first purchase that we read of in the booke of God) wherein to bury his dead out of his sight, as yee may see, *Gen. 23. 4.* And the Sonne of God himselfe (the subject of our discourse at this time) submitting and permitting his body after his death to be put into a decent and comely grave, as here you see.

But yet if it so fall out, as oftentimes in warres, in pestilence, in drowning and the like, it doth: That the godly happen to be deprived of seemely and Christian buryall; as the two witnesses of Christ, through the rage and inhumane cruelty of their persecutors, were, as it appeares, *Revel. 11. 8, 9.* Let all men know, that this is no hurt or detriment unto them either in the resurrection of their bodyes, or salvation of their soules: No more than the stately and pompous tombes and buryall of the wicked can benefit or profit them either of these wayes. For all the pompe and honour done unto their bodyes, cannot keepe their name and fame, from shame and dishonour, nor their soules from the fire of hell torments and confusion. The rich glutton dyed and was buryed (richly no doubt and sumptuously) but his soule for all that went to hell, where it was tormented. *Lazarus* dyed likewise, and no mention is made of his buryall; but yet it is expressly said, That his soule was carryed by Angels into *Abrahams* bosome; What profit then had the rich man in that his body was buryed; or what disprofit or hurt was it to *Lazarus* though his body were not?

Luke 16.
22, 23.

Let us not be carelesse then of the decent and comely buriall of our bodies, nor neglect to hew us out a Tombe, as *Ioseph* here had done; or to provide Coffins or Graves for them: but above and before all, let us be carefull to provide that our soules may be carried by the Angels into *Abrahams* bosome. And this sufficeth for the buriall of our blessed Lord and Saviour *Iesus Christ*.

I will conclude the whole discourse with Saint *Augustines* Prayer upon the Passion, in this manner. O thou most gracious God, which for the redemption of the world didst vouchsafe to be borne into the world; to be circumcised as a *Jew*; and yet to be rejected by the *Jewes* thy Countrey-men, and Kinsmen, according to the flesh: to be betrayed by thine owne Apostle *Judas* the Traytor, and that with a kisse, the signe and pledge of love: Yea, to be bound with Cordes, and so led as an innocent and harmelesse Lambe unto the slaughter; to bee undecently and uncivilly presented and offered to the sight and view of *Annas*, *Caiaphas*, *Pilate*, and *Herod*, to be accused by false witnesses; to have thy sacred body tormented with scourges, and thy blessed soule tortured and afflicted with revilings and reproaches; to be besmeared with filthy spittle, and to be crowned with piercing and pricking Thornes: to bee beaten and buffeted with fists, stricken with rods, blindfolded in thy face, despoyled of thy garments, fastened to the Crosse with nayles; and so lifted up upon the Crosse naked, in the wide and open aire: To be accounted and crucified among theeves, to be offered Vineger and Gall to drinke, and lastly, to have thy sides wounded and broken, pierced and launced with a speare: Thou, most gracious Lord, I say, by these most holy and sacred sufferings of thine, (which I, though most unworthy, doe thus recount and recollect) as also by thy holy Crosse and death, deliver me, and set me free from the punishments and paines of Hell; and vouchsafe to carry me with thee to that blessed place of rest, and Paradise of pleasure; whither thou carryedst that good theeve that was crucified with thee: who with the Father, and the Holy Ghost, livest and reignest, ever one God, world without end. *Amen.*

